PRAYER AND HEALING WORSHIP: EQUIPPING CHRISTIANS FOR HEALING MINISTRY AS THEY EXPERIENCE THE POWER OF THE HOLY SPIRIT

Myong SueLee Jin

Bachelor of Science, Miami University, 1985
Master of Divinity, United Theological Seminary, 2010

Mentors
Andrew Sung Park, Ph. D.
Gary Greig, Ph. D.
Jon Mark Ruthven, Ph. D.

A FINAL PROJECT SUBMITTED TO
THE DOCTORAL STUDIES COMMITTEE
IN PARTIAL FULFILLMENT OF THE REQUIREMENTS
FOR THE DEGREE OF DOCTOR OF MINISTRY

UNITED THEOLOGICAL SEMINARY
DAYTON, OHIO,
December, 2013

UNITED THEOLOGICAL SEMINARY
DAYTON, OHIO

Faculty Approval page
Doctor of Ministry Final Project

PRAYER AND HEALING WORSHIP: EQUIPPING CHRISITIANS

FOR HEALING MINISTRY AS THEY EXPERIENCE

THE POWER OF THE HOLY SPIRIT

by

Myong SueLee Jin

United Theological Seminary, 2013

Faculty Mentors
Andrew Sung Park, Ph. D.
Gary Greig, Ph. D.
Jon Mark Ruthven, Ph. D.

Date: _____

Approved:

_____

_____

Faculty Mentors

_____

Associate Dean of Doctoral Studies

Copyright © 2013 Myong SueLee Jin
All rights reserved.

TABLE OF CONTENTS

ABSTRACT.....iv

ACKNOWLEDGMENTS.....v

DEDICATION.....vii

INTRODUCTION.....1

CHAPTER

1. MINISTRY FOCUS.....3
2. THEORETICAL FOUNDATION.....16
3. INTEGRATATION.....74
4. METHODOLOGY.....93
5. FIELD EXPERIENCE.....102
6. REFLECTION, SUMMARY, AND CONCLUSION.....147

APPENDIX

A. PRE/POST QUESTIONNAIRE.....161
B. PRAYER WALLS.....165
C. POSTER.....167
D. TEAM STRUCTURE.....169

BIBLIOGRAPHY.....171

ABSTRACT

PRAYER AND HEALING WORSHIP: EQUIPPING CHRISITIANS
FOR HEALING MINISTRY AS THEY EXPERIENCE
THE POWER OF THE HOLY SPIRIT

by

Myong SueLee Jin
United Theological Seminary, 2013

Mentors

Andrew Sung Park, Ph. D.
Gary Greig, Ph. D.
Jon Mark Ruthven, Ph. D.

The objective of this project was to spiritually and practically equip Christians for prayer and healing ministry in preparation for starting and establishing a healing worship. This was achieved by training a potential ministry team in eight-weekly sessions in the power of prayer and healing as they worshipped and experienced God through their interactions. To achieve the project's objective, triangulation methodologies were used including feedback from pre/post questionnaires, journals, and testimonial interviews. This training prepared the participants to lead in the ministry of healing and wholeness as they have grown spiritually and experienced spiritual gifts, *charismata* of the Holy Spirit.

ACKNOWLEDGEMENTS

To God be the glory!

The completion of this Doctor of Ministry project is purely through the grace and work of the Holy Spirit. Otherwise, it would not have been possible. This is the combined work of the writer's friends, intercessors, and faithful people of God. She is especially thankful to Dr. Andrew Park who encouraged her to pursue doctoral studies at the United Theological Seminary with the Global Awakening founder, Randy Clark.

God granted a high favor to this ordinary woman in that she was mentored and studied with the humble and anointed leaders and scholars, Randy Clark, Tom Jones, and Rolland Baker, together with academically gifted theologian- mentors, Dr. Gary Greig and Dr. Jon Ruthven. Our cohort group was inspired and empowered by their theological, spiritual insights. Listening and participating in faith building theological discussions on practical topics of Christianity with the peer group has enriched the doctoral program, along with prayer and impartation sessions. This has been a life changing experience.

The faith community of Hyde Park Community United Methodist Church, Cincinnati, Ohio was an important participant in the completion of the program. A group of believers from the church and outside this church eagerly participated in the training sessions. Their commitment, excitement, and prayer provided the means to use the results of this project in starting a healing worship service. As they experienced the power of the Holy Spirit, they caught the vision of re-digging the well of revival movements in the

Holy Spirit, they caught the vision of re-digging the well of revival movements in the church, the city, and other parts of the world. In addition to the training team, the writer is grateful for Dr. Tim Bias, who trusted the writer with the training and the start up of a new form of healing worship in our traditional United Methodist church. God has blessed this writer to work with a special colleague and friend, Marietta Garber, who has walked with her from the beginning of this journey, supporting her in many ways.

Discussing and receiving feedback from a professional associate, Dr. Walter Smitson, CEO of Central Clinic and professor, was a privilege as he understood the need of this ministry in our community. Also, Dr. Randy Stearns has shown his genuine interest and excitement for the prayer and healing ministry, and Dr. Doug Ervin helped with the technical, mechanical assistance, along with Doug Edwards. Special thanks go to the editor of this dissertation, Rev. Richard Coldwell, who went the extra mile for this writer, and to Mr. and Mrs. Chae, who were ready to do anything that was asked.

Lastly, the writer is blessed with a supportive, sacrificial, and loving family. She is forever grateful for her husband Young, who has been her backbone throughout the journey. The writer is thankful for the gift of life and caring relationships not only with her husband but also with her grown children, and her mother who is a prayer warrior and caregiver even in her 80s.

DEDICATION

First, this paper is dedicated to the writer's husband and Ryan and Iris, and to her mother, Ok Kyung Lee, who has endured life challenges. Each one of them has helped her develop into the person of faith she is today. Second, this project is dedicated to the Church of Jesus Christ whose faithful people of God made this project possible.

INTRODUCTION

By the guidance of the Holy Trinity, this qualitative research was used to develop a model ministry for equipping Christians and the mainline church to adopt healing ministry for the making of disciples of Jesus Christ to transform lives, churches, and the world. God is the Lord who heals people (Exodus 15:26). Since God is the divine Healer, our focus begins with worship and prayer in order to seek God's heart and to open the eyes of our hearts to the leading of the Holy Spirit.

Healing has a broad meaning dealing with the spiritual components of mind, spirit/soul, and body/physical, as well as relational and socioeconomic well-being. The words heal and cure can be used interchangeably; however, cure often refers to instant miraculous healing while healing refers to a process. More detail of these broad definitions will be offered throughout the chapters.

In Chapter One the writer shares her spiritual journey, including personal experiences and circumstances that illustrate how God has led her to the selection of this healing ministry project. The chapter also reviews the ministry context, including the demographics of Hyde Park Community United Methodist Church and surrounding communities that reflect upon the foundation of the project. Chapter Two explores the foundations of the project based on its biblical, historical and theological underpinnings. Chapter Three is the integrating section, transitioning from the theory behind the project to practical aspects of and for the project. Chapter Four describes the methodology and

research design for guiding the project, explaining the triangulation data such as pre and post-questionnaires, interviews, and testimonial journals. Chapter Five includes the comprehensive results of the research, including the data collected, and the analysis and interpretation of it. Chapter Five also includes actions and interactions among participants, along with the results and outcomes. Chapter Six includes personal reflection, the summary, and the conclusions of the project and provides honest feedback for use by other churches and Christians.

CHAPTER ONE

MINISTRY FOCUS

Discerning the will of God is a lifelong journey. It is challenging for Christians to follow and obey God's will without hearing the voice of God. Recognizing and hearing the voice of God takes time and effort for believers, including seasoned Christians, even though they may have the gifts of discernment and knowledge of God's Word. One of the ways to discern a gentle nudging of the Holy Spirit comes from self-reflection in the light of Jesus Christ. For this writer, taking time to reflect on the writer's journey opened a door for developing a new ministry model based on her spiritual formation and the ministry context. The spiritual and physical components have helped to create a focused ministry of prayer and healing worship in a traditional United Methodist church. It is the writer's prayer that this focused ministry can be helpful in developing a model for other mainline churches and Christians.

This chapter recaptures God moments and personal experiences that led the writer to the birth and formation of healing worship in her context. Everyone has recollections about life, but not everyone takes time to reflect and learn from them about God, others, and self. Paying attention to these unspoken voices and inner guidance has been a tipping point in the development of the ministry of prayer and healing. This discernment led to a model for healing worship which was formed, developed, and implemented with a group of Christians. The results and success of the ministry project was determined based on the

fruit and gifts of the Holy Spirit, including the spiritual growth of the writer, the training team, and the ministry. Throughout the formation of the project, synergy was created among the elements of personal spiritual formation and the ministry context in order to transform lives, churches, and the community. In addition, this Scripture has impacted the personal prayer life for this writer.

> Very, truly, I tell you, the one who believes in me will also do the works that I do, in fact, will do greater works than these, because I am going to the Father. I will do whatever you ask in my name, so that the Father may be glorified in the Son. If in my name you ask me for anything I will do it (John 14:12-16).

Personal Spiritual Formation

The personal presence of God's miracles and grace is reflected in the life of the writer in spite of her being unaware early in life of the existence of God. This writer was born and raised in South Korea to sacrificial parents who went through dramatic and life threatening experiences due to the historical and political events that surrounded their lives. These events included thirty-eight years of Japanese occupation in the Korean Peninsula before World War II and the Korean War in 1950. As she was growing up, her parents, especially her father, had many stories to tell their six children, two boys and four girls. Over the years, the children wearied of hearing his old stories, including the lessons on respect, trial stories, and labor camp experiences, together with his deep sorrow in losing two sons due to the impoverished conditions after the Korean War. The teachings from her father's stories were hard to understand due to their complexity. Yet, in the midst of wars, trials, and poverty, he survived and worked diligently with gratitude and humility. Over the years the writer was influenced by her parents' stories and teaching and integrated them in the development of her own character. As she grew in

Christ, she began to treasure her parents' values, sacrifices, authenticity, integrity, and their hard working ethics.

God had mercy on the writer and her parents in the beginning of a new chapter in their lives. She came to America to pursue her education during her senior year in high school. Although it was the worst time to move to a new place without knowing the language, immigrating to America was the best thing that happened to her entire family in terms of introducing them to the Christian faith. While living in South Korea, none of her family attended a church even though Christianity was the fastest growing religion. In fact, she grew up in a town where most people stayed away from the church. But, when her parents immigrated to the United States, they were introduced to the Lord Jesus Christ, and became very committed to learning and growing in their faith, driving an hour twice a week to attend a Korean-American United Methodist church. Her mother later became a prayer warrior, and her father after accepting Jesus Christ as his Savior stopped smoking after fifty years of cigarette addiction.

A week before her father died from a stroke in 2005, the family experienced divinely holy moments during his hospitalization. The family gathered and encircled the bedside, praying, praising, and reading the Bible to him even though he was unconscious for a week. The hospital staff wanted to stay in his room as they also felt something, the presence and peace of God. It was amazing to witness his responses to prayers and praises. He raised his weak arm toward heaven as he took his last breath. His face shone—covered with peace from above. In short, the writer's family began to worship the God of Israel in America as had Abram and Sarai, who left their homeland, Haran, and worshiped God in a strange land (Gen 12:1-5).

The writer was baptized by immersion in a Christian Church in Ohio a year after she came to the United States. Although she did not have any biblical knowledge or theological understanding, her baptism was a special spirit-filled moment in her life as she came out of the water. In addition to the baptism experience, another most precious memory was receiving an old *King James Bible* and a letter from an old woman, a relative of her brother-in-law, who had cherished the Bible for twenty-five years. This old faithful woman could have given the Bible to her own children and grandchildren; instead she gave the writer that black, worn-out, discolored-Bible. This was one of the most precious and memorable gifts she had ever received in the early years in America.

About ten years after her water baptism, the assurance of faith touched the heart and soul of the writer when she experienced the love of God through the baptism of the Holy Spirit in 1988. The first evidence of the gift of the Holy Spirit was a prayer language, which has enhanced her personal prayer life ever since. She has a fond memory of awaking at 4:00 A.M. one Sunday morning, asking God to show her a sign of God's tangible love as she knelt in a dark bathroom preparing to attend a sunrise prayer meeting at a small Baptist church; this was the first time she ever woke up that early to talk to God. God graciously touched her in such a way that she was convicted by the Holy Spirit, repenting of her sin for a half hour. Realizing that God actually heard the prayer of someone so seemingly insignificant and inexperienced excited her and changed her life forever. When she walked out of the church door that morning, the cold wind was fresh on her cheeks and the joy and the peace of Jesus settled into the depths of her soul. From that day, the spiritual practice of prayer has been her guide post along the road of sanctification. Her worldly ambition and priorities in life also began to shift.

In later years, she and her husband transferred their children to a private Christian school from a public school. One day, she bravely attended the middle school prayer group even though she had never prayed out loud in English. It was very embarrassing for her, but she kept going despite the temptation to quit. By the grace of God, she continued to sit quietly in the circle of prayers, just listening to the others' prayers for several months. Then she began to pray out loud with one or two sentences; however, joining that prayer group has blessed her with gifted intercessors, who became her friends. A friend took the writer to a prophetic conference in Nashville, Tennessee, which was the first prophetic women's conference she had ever attended. One of the speakers was Heidi Baker, who laid flat on her stomach on the stage, listening to God before she preached. The people were filled with joy and laughter. This was the beginning of her journey, exposing her to the spiritual realm as she had never experienced, leading her to attend other Spirit-filled conferences of healing and the supernatural, including Randy Clark's healing school in Cincinnati, Ohio.

The first chapter of Luke relates how the angel Gabriel visited Mary and told her the good news that the son she would bear through the power of the Holy Spirit would be, the Son of God. Mary replied, "How can it be, since I am a virgin?" Then she said, "Let it be with me according to your word (Luke 1:34-38)." When the writer received prophetic words, she was also stunned, because the words were greater than what she could ever accomplish on her own. One of the most shocking and exciting prophetic words was given by a keynote speaker at the Family Worship Center in Versailles, Indiana in January, 2009. The speaker called the writer out of the audience while she was preaching and said that, "You are called nation to nation, preparing and leading many people to the

Lord and to pluck up, to pull down, to destroy, to overthrow, to build and to plant." from Jeremiah chapter 1. Although the writer did not understand the depths of these words, excitement and joy came upon her soul. Then she shyly muttered, "Wow! Thank you, God! I am not sure how that could be since I am just an ordinary-middle-aged Korean-American seminarian!" This prophetic word, however, has remained in her heart for many years.

When the writer surrendered her vocational life to the Lord and became a full time seminary student at United Theological Seminary, the Holy Spirit began to open doors for her to enter. During the orientation service in the chapel, the sermon was delivered by a homiletics professor from Matthew 10:7-8, "As you go, proclaim the good news, 'The kingdom of heaven has come near.' Cure the sick, raise the dead, cleanse the lepers, and cast out demons. You received without payment; give without payment." The Holy Spirit was pounding in her heart with this passage; this scripture touched her heart deeply. She felt the weightiness and pressure as she took the bread and the cup during Holy Communion. It seemed that the purpose of God's call became clearer; however, she felt some unease, knowing this was an uncommon passage (cast out demons and raise the dead?) to talk about especially for United Methodist believers. So, she kept the passage under wraps and began to spiritualize the text, not knowing the healing heritage of the United Methodist Church.

The United Methodist Church was led into the great movement of the Holy Spirit by John and Charles Wesley, founders of the movement that became the United Methodist church. It is the prayer of the writer that she, under the direction of the Holy Spirit, becomes an instrument of rekindling the fire of Jesus Christ through prayer and

healing worship in her congregation and denomination. In Jeremiah 33:3 God speaks through the prophet urging, "Call to me and I will answer you, and will tell you great and hidden things that you have not known." Through the spiritual discipline of prayer and fasting, the prayers of the writer's mother and intercessors, the Holy Spirit has prepared and opened a door for her to step into a new ministry path at Hyde Park Community United Methodist Church (HPCUMC), where the writer has started the ministry of prayer and healing by the grace of God.

Hyde Park Community United Methodist Church

Hyde Park Community United Methodist Church has been in existence for 130 years. It is located at 1345 Grace Avenue, in Cincinnati, Ohio, and is surrounded by affluent homes in Hyde Park with beautiful architecture and well-kept gardens. The building was recognized and listed in the National Historic Registry in 2009. Hyde Park is an urban church, about five to ten minutes from downtown Cincinnati. People, especially young professionals, are attracted to live, dine, shop, and socialize on Hyde Park Square and the surrounding neighborhood. It is called, "mini-Boston." This neighborhood has three other large, beautiful churches (Presbyterian, Episcopal, and Catholic) within a few blocks from each other; Crossroads, a mega church, is within a five minute radius of the HPCUMC.

The United Methodist denomination has a connectional system, meaning that each congregation is connected to the larger body of the denomination locally and globally. The ministry of local churches aligns with the mission statement of the United Methodist Church (UMC), which is making disciples of Jesus Christ for the

transformation of the world. Their foci include equipping leaders, renewing existing congregations (creating new places), fighting hunger and poverty, and global health. The ministry focus of this project aligns with the mission and the four emphasizes of our denominational interests with minor differences.

There are approximately 1100 UMC local churches in the West Ohio Conference, and about 120 churches in the Ohio River Valley District including HPCUMC. Out of the local churches in our district, about a third of them are experiencing growth, a third are stagnant, and the remaining third are declining. This phenomenon is mirrored in other mainline denominations in America. HPCUMC also has experienced a steady decline since 1970 even though the church appears to be healthy due to its large endowment, two beautiful church buildings in affluent neighborhoods, and well-to-do congregants. Recently, the congregation voted to sell the 4 acres of the Erie Campus building in order to be better stewards of the resources, and the building was sold within a month due to its attractive location. Despite a steady decline for several decades, the church has continued its ministry without apparent difficulty. In addition, the congregation is currently in transition with changes of leadership and ministry focus.

HPCUMC is a homogeneous community church though congregants gather from all over the Cincinnati area to worship and fellowship. From the establishment of the church in 1927, the purpose of the church has been to welcome all people into this faith community. The congregation has lived out that mission by opening the facilities seven days a week except holidays for all people in the community. The congregation has kept the building open faithfully with limited relationships with non-church groups, but is now making an effort to develop relationships with them.

The demographics of the community indicate that the white population is expected to decrease, while all major ethnic groups are expected to increase with the Hispanic /Latino population growing by 23%. The largest population group is between the ages of thirty to fifty, the youngest and fastest growing group. The aging Boomers (50 to 67) group is the third largest group at 21% of the population, followed by the eldest population age 68 to 85. The family structure is somewhat non-traditional in that the percentage of married couples and two-parent families is below the national average. The number of singles is 8% higher than the national average, and the number of divorced or widowed persons is 6% higher. The number of single parent families is significantly higher than the national average at 33.5% (58,895 families). Over 80% of these families are single females with children for a total of 47,927 families.[1] According to these statistics, there are growing needs for a healing ministry even though the church is located amid streets lined with high-income homes.

Developing the Ministry Focus

Although the ministry of healing has not been practiced and emphasized in our church, the language of healing is not new to them since there have been healing services in the past. However, understanding and experiencing the gifts-oriented c*harismata* of healing and the power of God are unfamiliar. This large metropolitan United Methodist congregation though has had excellent traditional worship services.

In addition to its excellence in traditional worship, the main ministry focus for this church has been community outreach. The budget allocations point to the focus on

[1] Hyde Park Community United Methodist Church's report from TAG Consulting Private report.

outreach ministry through the church, together with Christmas offerings and endowment funds that have supported this essential ministry of the church. On the other hand, healing and prayer ministry has been somewhere on the backburner at best as is common for most mainline churches. Receiving and experiencing the anointing, impartation, hearing the voice of God, healing, and deliverance are unfamiliar topics for the majority of our congregants.

Jon Ruthven states that Protestant theological education deals with information from scholars, teachers, and sermons emphasizing repentance and baptism of water with little focus on encountering God's prophetic voice and the gift of the Holy Spirit.[2] In order for our denomination to grow spiritually, Henry I. Lederle shares that, "we desperately need the authentic demonstration and impartation of the charisma of the Holy Spirit and of valid supernatural experience."[3] The renewal is the work of the Holy Spirit, and the revitalization of a local congregation will take place when believers partner with the Holy Spirit through worship and prayer. Through the renewal process we experience intimacy with Jesus Christ by the Holy Spirit and want to love God more and desire more of the presence of God.

To facilitate renewal and changed hearts, a new ministry model is being planned and developed through which Christians are encouraged to experience more of God. That encouragement comes through an initial eight-training sessions, which are designed to equip Christians for a life of discipleship. We become "Christ-like" and replicate his life

---

[2] Jon Mark Ruthven, *What's Wrong with Protestant Theology? Traditional Religion vs. Biblical Emphasis* (Tulsa, OK: Word &Spirit Press, 2011), summary note.

[3] Henry I. Lederle, *Theology with Spirit; The Future of the Pentecostal & Charismatic Movements in the 21st Century* (Tulsa, OK: Word & Spirit Press, 2010), 227.

by making disciples of Jesus Christ through the power and guidance of the Holy Spirit. In order to establish a solid model of ministry, the foundation has to be strong. Prayer is essential not only in developing the foundation for healing worship, but also in going deeper with God. Christians cannot expect to bear much fruit apart from prayer even though programs are activated. Furthermore, the lives of individual Christians and the church will be transformed through intimate relationships with God and others aided by the spiritual discipline of prayer.

> Call to me and I will answer you, and will tell you great and hidden things that you have not known (Jeremiah 33:3). But you will receive power when the Holy Spirit has come upon you; and you will be my witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth (Acts 1:8).

Cultivating the atmosphere of prayer and healing takes time. By the grace of God, the Holy Spirit has led the writer to develop the ministry of prayer in preparation for a healing ministry. The journey at HPCUMC began when the writer joined the intercessory prayer group on Tuesday mornings, in which loving and educated older women gathered to read a book of their choosing before they prayed. They enjoyed reading books, including a commentary by Karl Barth. After the reading and long personal sharing, they began to pray. Eventually, the Holy Spirit has inspired the ladies in the prayer group so that they spent more time in prayer. Their hunger for God has increased as they felt more comfortable invoking the name of Jesus and the Holy Spirit. Their hearts began to open to the power of God concerning miraculous healing stories and the empowerment of the Holy Spirit. Joining and praying with this small group of women has been a blessing for this writer as they are genuine supporters and a hidden treasure in the church.

Starting in January, 2010, the writer called on the congregation for prayers including fasting, and later a few leaders organized a church-wide prayer retreat. Since

then the movement of prayer is evident, and the people have sensed the presence of God in our midst. This is an example of God's preparation for prayer and healing ministry in our congregation, as well as other ministries for the glory of God. There are many people both within and outside the church walls who suffer from various diseases, oppression, and addiction, and they are crying out to God for salvation. The ministry of prayer and healing aims to bring the church and community people together in the healing and empowering presence of Christ on earth as it is heaven.

The writer often wondered and asked God, "Why is the movement of the Spirit not overflowing in our church; why not in our denomination and Cincinnati?" This question led the writer to decide to take a baby step by taking the church's strength in worship and developing a non-traditional healing worship service based upon it. And so, the service of healing and wholeness invites the often hurting and forgotten to experience God's divine healing of body, mind, spirit, and relationship. Through the ministry of healing and prayer, their needs are recognized and God's love and hope are offered for their wellbeing. People are encouraged to reconnect with the Triune God for the uplifting of their spirits and for the glory of God. Miraculous healings, signs and wonders can happen at HPCUMC, our city, our denomination, and other mainline churches as it has happened elsewhere because God is in the business of healing people physically, emotionally, spiritually, and relationally.

Since God is the Divine Healer, we seek God's heart in prayer and worship, and yet, not just to focus on receiving healing, but rather to express our love for God as we sing unto the triune God. Although worship does not equal music, singing unto God is an essential component for creating heartfelt worship. Heartfelt and passionate music creates

an environment for people to encounter the living Christ. Through passionate worship, the broken-hearted and the sick can experience miraculous healing and deliverance by the presence of the Holy Spirit. When God's people truly seek God's heart in worship, the church will be more effective in carrying out the mission of Jesus Christ. Living out the word of God is doing the mission of Jesus Christ, becoming Christ-like, sharing the good news with the lost, ignored, sick, and the broken who are God's people. Worship and mission are interrelated aspects of the single ministry of declaring God's goodness. Inviting people into God's house for worship is an expression of God's love and goodness.

Unfortunately, living out and sharing the good news of Jesus Christ has been ineffective for many years. The good news to the sick and weary, the ministry of healing and wholeness, has not been emphasized compared to the ministry to the poor. To preach the whole gospel, it is time for Christians to reclaim and to include the Gospel call for healing and prayer for transforming lives as we co-operate with the Holy Spirit. As stated earlier, experiencing God and growing in love with Jesus Christ are the proving ground for being equipped as ministers of healing.

The next chapter lays out the foundations for prayer and healing ministry, just as builders constructing a home do the ground work and dig and lay the foundation in order to build a solid house. A strong model of ministry can be sustained when built upon a good biblical, historical, and theological foundation.

CHAPTER TWO

THEORETICAL FOUNDATIONS

Biblical Foundation: New Testament

Historically, the early accounts of healing have been ignored except those which were relevant to the apostles. This is common among Protestant churches which lack an emphasis on the ministry of healing and miracles, even though they are an essential component in Matthew's telling of the Great Commission and other mission statements.[1]

> Jesus sent them out with the following instructions: "Go nowhere among the Gentiles, and enter no town of the Samaritans, but go rather to the lost sheep of the house of Israel. As you go, proclaim the good news, 'The kingdom of heaven has come near. Cure the sick, raise the dead, cleanse the lepers, and cast out demons' (Matt. 10:5-8).

> And Jesus came and said to them, "All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age (Matt. 28:18-20)

The Gospel of Matthew is a form of ancient biography, primarily focusing on the life and death and resurrection of Jesus, and the narrative has a pronounced emphasis on esteemed values. We can learn much from attending to Jesus' preaching and teaching in the Gospel, from his baptism by John, and the Great Commissioning statement to his disciples. Jesus is sent to fulfill the righteousness of God for all to see and to obey the

[1] Paul J. Achtemeier and others, *Introducing The New Testament: Its Literature and Theology* (Grand Rapid. MI: William B. Eerdmans Publishing Co., 2001), 91.

will of God by sending out his disciples.[2] Matthew focuses on the narrative of continuity with the people of God from the Old Testament and of conflict with institutionalized religious community.

It is important that Matthew shared not only Jesus' own words but also his authoritative actions for his faith community. For Matthew, the miraculous stories are meant to show the significance of Jesus to his community. The narratives of Matthew follow Mark's, especially in chapters three to four, and twelve to twenty eight; they also draw from a Saying Source "Q." The place of origin is likely Syria and the date of origin after 70 A.D.[3] Main elements and topics of this Gospel include church discipline, teaching, baptism, and prayer. Matthew is the only Gospel, which mentions the word "church" (*ekklesia*).[4] For Matthew the Church has an important mission to fulfill in terms of teaching, baptizing, healing and making of disciples, a mission that Jesus Christ began for the establishment of righteousness and the ushering in of the Kingdom of God.

While Matthew 10:7-8 relates the pre-Easter mission statement of Jesus, Matthew 28:19-20 is the post-Easter "Great Commission" of Jesus Christ. The difference between them is the geographical focus of mission. The first target group in Chapter 10 is the Israelites, and the second in Chapter 28 is all nations. Although the mission content is not much different in terms of proclaiming the word and deed, the mission territory has expanded. Jesus was physically limited when he shared Matthew 10:7-8, but his physical

---

[2] Paul J. Achtemeier and others, *Introducing The New Testament: Its Literature and Theology* (Grand Rapid, MI: William B. Eerdmans Publishing Co., 2001), 91, 93.

[3] Eduard Schweizer, Trans., David E. Green, *The Good News According to Matthew* (New York, NY: John Knox Press, 1977), 10-13.

[4] Wayne A. Meeks and others, eds., *The Harper Collins Study Bible: NRSV* (New York, NY: Harper Collins Publishers, 1993), 1857.

limitation was broken at his resurrection. Matthew's Christian community was urged to move from exclusiveness to inclusiveness in mission after the resurrection of Jesus Christ.

The Authority of Jesus

When Jesus sent out his disciples, he expected them to continue his ministry by the authority and the power of the Holy Spirit. Without the authority and the power of God, making disciples of Jesus Christ is ineffective and fruitless. Then, how does the authority relate to the miraculous healings in the New Testament? Do Christians really understand the effect and power of the authority of the name of Jesus?

The authority (*exousia*) of Jesus refers to inner power, as well as full authority in heaven and on earth: power to forgive, to cure, to teach, to cast out evil spirits, and to judge. Most importantly, it was the power of God acting through the life, death, and resurrection of Jesus Christ that gives ultimate authority over all powers and ultimate vindication that bears divine authority.[5]

Matthew describes the authority of Jesus in Matthew 9:2-9, where Jesus heals a paralytic by his power to forgive sin. The crowds were gathered around Jesus listening. Four men tried to come to the house where Jesus was teaching and healing to bring the paralytic to him, but they were unable to get through the crowds. They ended up disturbing the crowds by letting the paralytic down through the top of the roof. Based on the text, the crowds did not appear to be hospitable, providing no space for the paralytic to be seen by Jesus, but the four men made a way where there seemed to be no way. Jesus was moved by their faith and forgave the sins of the paralytic which led to his physical

---

[5] Achtemeier, *Introducing*, 116.

healing. This miraculous healing did upset the scribes and Pharisees, who accused Jesus with blasphemy by claiming authority that was only God's, missing the point that Jesus actually had the authority of God. In contrast, the crowds glorified God for the authority of Jesus to heal that was received from God. This text is shared in all three Synoptic Gospels with minor variations:

> And just then some people were carrying a paralyzed man lying on a bed. When Jesus saw their faith, he said to the paralytic, "Take heart, son; your sins are forgiven." Then some of the scribes said to themselves, "This man is blaspheming." But Jesus, perceiving their thoughts, said, "Why do you think evil in your hearts? For which is easier, to say, 'Your sins are forgiven,' or to say, 'Stand up and walk'? But so that you may know that the Son of Man has authority on earth to forgive sins"—he then said to the paralytic—"Stand up, take your bed and go to your home." And he stood up and went to his home. When the crowds saw it, they were filled with awe, and they glorified God, who had given such authority to human beings. (Mark 2:2-17; Matthew 9:2-9; Luke 5:17-26).

This healing text mentions neither the repentance for sin nor the faith of the paralytic. Since the paralytic's sin was forgiven without repentance, one may ask, "What is the relationship between Jesus' authority to forgive sins for healing and the faith of the four men?" Earlier in Matthew 4:17, Jesus proclaimed the gospel of repentance for the kingdom of heaven, but here the repentance for sin is neither necessary nor required for the paralyzed man's healing. Rather it is the authority of Jesus to forgive sin, which is sufficient for healing; the good news is Jesus forgives and heals sinners. In this text, the healing happened by the authority of Jesus to forgive sin, in response to the faith of the four men as Jesus observed it.

The four men, who brought the disabled man to Jesus, represent the Matthean community of faith. Traditional interpretation of the meaning of faith is centered on the Greek work *pistis* which means: Believe assurance, faithfulness, and fidelity. It is

different than the word trust which in the Greek is *peitho*, meaning: Convince, persuade, confident, sure, and obey. The action of bringing the paralytic to Jesus proved their belief in Jesus."[6] Ruthven states that the biblical interpretation of faith is hearing and obeying the voice of God.[7] Thus, faith requires action and taking actions is risky. In James, it states that if faith is not accompanied by action it is dead (James 2:17).

Thus, when John the Baptist questioned Jesus' identity as Messiah, Jesus simply responded by reminding him of the fruit of his work in Matthew 11:5, "the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, and the poor have good news brought to them." This is the fulfillment of Isaiah's prophesy of the coming Messiah (Isaiah 35:5-6, 26:19, 42:7, 61:1). Jesus wants to make it plain that the good news he brings is both work and word. In Matthew 10:1, Jesus gave his authority for word and work to his disciples before he sent them out to proclaim the kingdom of God, and to heal and cast out evil spirits (Matt. 10:7). Since Jesus has all authority in heaven and on earth, he gave his authority to make disciples to all nations.

> Jesus has power and authority far above all rule and authority and power and dominion, and above every name that is named, not only in this age but also in the age to come, and he has put all things under his feet and has made him the head over all things for the church (Eph. 1:21).

Becoming and making disciples have not been easy tasks for many Christians, and churches have suffered due to the lack of reproducing disciples of Jesus Christ. What are hindering factors for Christian's commitment to the life of discipleship in word and work? What are some main issues for the making of disciples for 21st century Christians compared to ancient followers of Jesus Christ?

---

[6] Schweizer, *The Good News,* 239.

[7] Jon Ruthven, *What's Wrong with Protestant Theology? Tradition vs. Biblical Emphasis* (Tulsa, OK: Word & Spirit Press, 2012), 79.

Discipleship: Old and New Testaments

In the time of the Old Testament, learning was based on an intimate relationship between a teacher and a pupil. Jeremiah had his secretary and friend Baruch (Jeremiah 26:24; 36:4). Isaiah instructed, "Bind up the testimony, seal the teaching among my disciples" (Isa. 8:16). Since these Old Testament leaders' teaching was based on oral tradition, their disciples needed to be together in order to imitate the life of their teachers as they lived out the word through actions. For Jewish tradition discipling was through face-to-face relationships as father to son, mother to child, or teacher to student. This kind of teaching relationship was very common as we seen in the book of *Proverbs* (Prov. 1:8; 31:1, 26).[8]

The relationship of Elijah and Elisha is a good model to illustrate these face-to-face learning relationships. Elijah fasted for 40 days and nights in the wilderness on Mount Horeb. He was hiding for fear of his life from Queen Jezebel, and thought he was the only surviving prophet of God in the land. In these low moments of discouragement and fear of the queen, the angel of the Lord appeared and provided food and energy for Elijah. Then God commissioned him to carry out three tasks. One of the three was to appoint Elisha as his successor, making Elisha over time his disciple with the authority to carry out God's mission.

When Elijah found Elisha, he threw his cloak on him. Elisha reluctantly followed him at first, but in time became his servant (1 Kings 19). They had a father to son relationship which was a common practice in Hebrew culture. When it was time for God to take Elijah to heaven, his student/disciple Elisha wanted to continue the prophetic

---

[8] Schweizer, *The Good News,* 176.

ministry of his father Elijah by requesting as much as a double portion of the anointing that a son was allowed. The request was granted when he witnessed the chariots of fire that took Elijah to heaven. Elisha picked up his teacher' mantle and became his successor.

> Elisha kept watching and crying out, "Father, Father! The chariots of Israel and its horsemen!" But when he could no longer see him, he grasped his own clothes and tore them in two pieces. He picked up the mantle of Elijah that had fallen from him, and went back and stood on the bank of the Jordan (2 Kings 2:12-13).

In the New Testament, the word disciple (*mathetes)* is used 261 times, but "make a disciple" only twice.[9] The disciple is one who learns and becomes a student and follower. The term "disciple" generally refers to those who believe in Jesus and is identified with Christians. The Gospel of Matthew adopted the language from Mark, where the term "disciple" referred exclusively to the inner group of twelve men who left everything to follow Jesus. The words, "teach them everything," refer to the content of "The Sermon on the Mount" and all of Jesus' teaching contained in the Gospel,[10]as well as healing, deliverance, and signs and miracles. Thus, making disciples begins with the life of discipleship, learning it from Jesus so that people will be drawn to the presence and the power of the Holy Spirit seen in believers who replicate the life of Jesus Christ through teaching, healings, exorcism, and miracles by the Holy Spirit.

Matthew teaches that Jesus' ministry was to be replicated. Jesus trained his disciples to be like himself just as other teachers in the ancient world. And so Jesus says, "A disciple is not above the teacher, nor a slave above the master; it is enough for the

---

[9] Richard E. Whitaker, and John R. Kohlenberger III., *The Analytical Concordance to the New Revised Standard Version of the New Testament* (Grand Rapid, MI/ Cambridge, UK: William B. Eerdmans Publishing Co., 2000), 756.

[10] Leander E. Keck and other eds., *NIB The New Interpreter's Bible*, 7 Vols. (Nashville, TN: Abingdon Press, 1996), 504.

disciple to be like the teacher, and the slave like the master" (Matt. 10:24-25). Jesus called his followers to participate in his mission and authority, moving toward the power of God, including suffering. The intention of Jesus' commission to make disciples for all nations is to train the Church to do the same.[11]

There are some similarities in these New and Old Testament modes of preparing the disciples of Jesus and Elijah. Jesus prayed and fasted for 40 days in the wilderness before he called his disciples, and Elijah spent 40 days in the wilderness in the presence of God before he called Elisha. When Jesus called his first disciples, they were drawn to him and followed him, leaving everything behind them (Matthew 4). Elisha left everything behind and responded to the call and followed Elijah. The disciples of Jesus and Elijah learned from their teachers, and continued to carry out the mission of their masters. The disciples were called for kingdom work, and these students all learned by witnessing the working power of God.

In the same way, the Apostle Paul writes to the Corinthian Christians to imitate him as Paul replicated Christ (1 Cor.11:1). Discipleship training was grounded with loving effort, and yet with intimacy and authority. Jesus had his intimate relationship with the disciples and granted them authority to continue his ministry of healing and deliverance. Imitating him would lead others to follower Christ.

The process of becoming and making disciples of Jesus Christ in the Great Commission includes teaching people to obey everything. The word, "everything," has been overlooked when it comes to healing and deliverance. But, healing is an act of love

---

[11] J. I. Packer and others, *The Kingdom and The Power: Are Healing and The Scriptural Gifts Used by Jesus and The Early Church Meant For The Church Today?* (Ventura, CA: Regal Books, 1993), 184-185.

and compassion for those who are lost, the sick, the captives, the broken and wounded, the addicted, the hungry, and the hopeless. Being healed leads the healed persons to follow the Healer. Therefore, the "disciples" in the New Testament culture were to replicate the "whole life" not just the verbal teaching of the master; to do as Jesus did, evangelizing with kingdom messages and mighty works of the Holy Spirit. In most of the cases of New Testament evangelism, miracles of healing and deliverance (exorcism) occurred before any proclamation. Paul summarized his ministry as winning the Gentiles by "word and deed." [12]

The promise of Jesus' continual presence in our lives through the Holy Spirit has made it possible for the church to follow and fulfill his mission. Being empowered by the Holy Spirit for anointing is an essential element for continuing the life of discipleship and of making disciples of Jesus Christ. Understanding the meaning of water baptism and experiencing the power of the Holy Spirit transforms nominal Christians into more effective followers of Christ (Acts 18: 24-26). The mainline church has been faithful in keeping his commissioning statement of baptizing people in the name of the triune God, which is the liturgical format for the Church without comprehending the concept of the full gospel of the empowerment of the Holy Spirit, the full gospel which Paul proclaimed (Romans 15:20). Gary Greig points to the full gospel being used when Peter says to bedridden Aeneas, "Jesus heals you. Get up and take care of your mat!"(Acts 9:34), Greig also points out that Christ was everything for Philip when he proclaimed the Christ

---

[12] Notes from Jon Ruthven's lecture based on the document *of A Theology of Biblical Emphasis: Where Does It Lead Us?* Notes for the Biblical and Theological Foundations for the UTS/Global Awakening D.Min Cohort, January, 2012.

(Acts 8:5-6) by healing the lame and demonized along with preaching[13] the kingdom of God and Jesus Christ.

The effective way of teaching discipleship is to practice it. One can learn only so much by lecture or reading without actual physical performance. Christian discipleship training best occurs by implementing to advance the kingdom of God. This is especially true for learning the skills for the gift-oriented ministry of healing and power.[14] Disciples then are those who learn and follow as they intimately and animatedly commune with Jesus by the power of the Holy Spirit. For followers of Christ, praying for healing needs to be as natural as preaching, singing, and teaching the Word of God.

The Baptisms of Water and the Holy Spirit

Historically, the practice of baptism was connected to apostolic teaching (*didache*), fellowship (*koinonia),* breaking of bread (*klasei tou artou*), and prayer. The baptized person is trained to walk the way of discipleship, dying to the old sinful self and birthing to a new relationship to God and the world. The baptism of water and the Spirit leads a person toward the life of holiness in heart,[15] which leads to reaching out to those who are broken. Baptism and the life of discipleship were integrated, leading to Christian maturity by the Holy Spirit.

John the Baptist proclaimed the baptism of repentance for the forgiveness of sins (Matt. 3:2, Mark 14, and Luke 3:3). The external act of repentance and the renouncing of

---

[13] Packer and Greig, 153.

[14] Ruthven, *What's Wrong,* 227-228.

[15] James F. White, *Introduction To Christian Worship* (Nashville, TN: Abingdon Press, 1992), 299.

sin can be seen or expressed through the water baptism. Water baptism is not only a rite of initiation to the community of faith, but also it is an external sign of God's grace for the forgiveness of sin. Repentance is our response to the grace of God's forgiveness of sins. The sacrament of water baptism witnesses to the love of God and the response of faithful people.

In the biblical story, water is a recurring meaningful symbol in the Old Testament: the water covered the earth at creation, the flood swelled over the earth, the water was poured out for the Israelites to drink in the wilderness, and the sea and the Jordan River parted so that the Israelites could enter the Promised Land. Gale Fenton writes that in the New Testament water symbolizes the life, death, and resurrection of and in Jesus Christ. The significant meaning of water baptism involves dying to sin, newness of life united with Christ, and receiving the Holy Spirit.[16] As mentioned, water baptism is the baptism of repentance, entering a new life in Jesus Christ.

Through the grace of God we may repent in order to be united in Jesus Christ and to be filled with the Holy Spirit. Repentance (*metanoia*) is turning toward God by walking away from an ungodly life, guided by the spirit of reconciliation with God and others. While *metanoia* is a cognitive and personal change of mind, Christians are called to turn away as well from socioeconomic and political injustice and inhumanity *(shuw)* and walk toward God. Repentance involves a new vertical relationship with God and a new horizontal relationship with others.[17]

---

[16] Gayle Carlton Fenton, *By Water and the Spirit* (Nashville, TN: Photo Disciple Inc., 1997), 19.

[17] Andrew Sung Park, *The Wounded Heart of God: The Asian Concept of Han and the Christian Doctrine of Sin* (Nashville, TN: Abingdon Press, 1993), 92.

> Leave your gift there before the altar and go; first be reconciled to your brother or sister, and then come and offer your gift. But if you do not forgive others, neither will your Father forgive your trespasses (Matt. 5:24; 6:15).

While John's baptism leads toward repentance, Jesus' baptism is of fire and the power of the Holy Spirit. Jesus' experience of baptism fulfilled all the righteousness of God (Matt. 3:15). Repentance from the heart in baptism leads believers to walk toward healing and wholeness in the life of discipleship by learning to obey everything that Jesus commanded. Therefore, the call to repentance is a call to a life of discipleship, to become like humble children, and to renounce all that one has. Repentance is coming to faith which is demonstrated in baptism,[18] a repentance and assurance of forgiveness that is to be proclaimed in Jesus' name to all nations, beginning from Jerusalem (Luke 24:47).

After the resurrection, Jesus appeared to his disciples and said, "Receive the Holy Spirit" (John 20:22). He said to his disciples, "John baptized with water, but you will be baptized with the Holy Spirit not many days from now (Acts 1:5). On the day of Pentecost, about one hundred twenty people received and were filled with the Holy Spirit as of fire, speaking other languages as the Spirit gave them ability (Acts 2:4). There is no certain order for experiencing the baptism of water and the baptism of the Holy Spirit in the New Testament. Some have experienced the baptism of the Holy Spirit before water baptism:

> While Peter was still speaking, the Holy Spirit fell upon all who heard the word. The circumcised believers who had come with Peter were astounded that the gift of the Holy Spirit had been poured out even on the Gentiles, for they heard them speaking in tongues and extolling God. Then Peter said, "Can anyone withhold the water for baptizing these people who have received the Holy Spirit just as we have?" So he ordered them to be

---

[18] Myers, *The Eerdmans*, 880.

> baptized in the name of Jesus Christ. Then they invited him to stay for several days (Acts 10: 44-48).

The baptism of the Holy Spirit is for the renewal of all creation, especially in the community of faith. It signifies the washing of regeneration, renewal in the Holy Spirit, and new unity in Jesus Christ. The Holy Spirit empowers the disciples with gifts in order to build up the body of Christ, centering them in the love of God.[19] The fullness of the Holy Spirit begins in the hearts of believers, drawing believers into a closer relationship with God, becoming more sensitive to supernatural revelation, and accompanied by power to accomplish the will of God as mentioned in Acts 1:8, "You will receive power… and will be my witness." We are called to believe and hunger for greater manifestations of the presence of God's power and revelation. The believer's holy destiny is to surrender to the Holy Spirit and be consumed or filled in the fire of God.[20]

It should be noted that the baptism of the Holy Spirit and prayer cannot be separated as witnessed in the making of disciples of Jesus Christ. The early Christians gathered in one place and prayed, and power fell upon them. The disciples of Jesus Christ gathered and devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and the prayers. And fear came upon every soul; and many wonders and signs were done through the apostles (Acts 2:42).

---

[19] Myers, *Eerdmans,* 498.

[20] Mark Nysewander, *Power, Holiness and Evangelism: Rediscovering God's Purity, Power, and Passion for the Lost* (Shippensburg, PA: Destiny Image Publishers, Inc., 1999), 94-95.

Salvation and Healing

Healing and deliverance is the good news of Jesus Christ for the salvation of humanity. Traditionally salvation in the Old Testament refers to an event of rescue from great dangers (1 Sam 11:3, Job 26:2) or from divine judgment, along with supplication for future acts of salvation (Ps. 54:1-3), and deliverance (Ps 44:3). The New Testament understanding of salvation is primarily deliverance in Jesus Christ from sin and the eschatological punishment of sinners (Matt. 1:21; Act 2:40).[21] Salvation makes it possible for humanity's participation in the life of the divine, communion and fellowship with God through the forgiveness of sin, and the restoration of broken personal relationships. Through the crucifixion and resurrection of Jesus Christ, evil powers that work to separate us from God have been broken.[22]

In the Synoptic Gospels every occurrence of a miracle equals healing. The interpretive key to the miracles is less the mystery of Jesus' person than the manifestation of the Kingdom of God through them. Healing miracles and the Kingdom of God are closely connected to the ministry of the restoration of God's people. Jesus took upon himself ritual impurity by cleansing the lepers, and he intentionally reached out to these impure social outcasts. He crossed the boundaries of impurity and restored people to wholeness in order for them to fellowship with the people of God.[23] His ministry of healing and deliverance manifested the power of God to overcome the demonic forces that destroy human life. Jesus cleansed the unclean spirits by including the excluded.

---

[21] Nysewander, *Power*, 906.

[22] J.C. Fenton, "*Salvation,*" *The Westminster Dictionary of Christian Theology.* eds. Alan Richardson, and John Bowden (Philadelphia, PA: Westminster Press, 1969), 520-521.

[23] Achtemeier, *Introducing*, 228.

The Bible uses the words, "cure" and "heal" interchangeably. Jesus commissioned his disciples to cure the sick (Matt. 10:8). James commands the church to pray for healing (James 5:13-16). Often the word, "heal," is understood in the context of process, while the word, "cure" is instant. However, the root meaning is almost the same. Cure is rooted in: *Therapeia* - cure, healing, salve; *Therapeuo* - cure, heal, and serve as in Matthew 10:8, "Cure the sick, raise the dead..." Cure also finds its roots in: *Iaomai*- heal, cure, healing; *Iasis*-cure, heal, healing. On the other hand the roots for "heal" are: *diasozo*- heal, safe, bring safely, escape, reach safety, take safety as in Matthew 14:36, "all who touched were healed"; *Therapeuo*; cure, heal, serve as in Revelation 13:3, "but its mortal wound has been healed"; *iaomai*; heal, cure, healing as in most of the healing stories in the Gospels including Matthew 8:8, "speak, my servant will be healed."; and, *Hygies*; well, sound, good health, heal, and whole. [24]

In Matthew 10:8, the word cure is *therapeuo*, and verses 7 and 8 refer to the miraculous or mighty deed that is *dunameis* power. Similarly, the words *ergon* (work), *thauma* (marvel, wonderful thing), and *semeion* (sign) were used by pagans to explain extraordinary events and incidents. Miracles, extraordinary powers of healing and exorcism were commonly accepted in the ancient world.[25] There is a difference though between healing and miracle. Healing, especially inner healings can be a continual process while miraculous healing is instant and spontaneous.

For example, cleansing a leper is more than physical healing in the ancient world; it is also a process of restoration. Leprosy took away everything from the person,

---

[24] Whitaker, *The Analytical,* 134, 284.

[25] Achtemeier, I*ntroducing*, 224-225.

separating him or her from family, community, and security. Josephus stated that lepers were treated as if they were dead in the ancient world. They were absolutely segregated. In the middle Ages, it was the scourge of Christendom.[26] Thus, healing from leprosy was reclaiming what was lost, stolen by the illness; it was about total restoration. Experiencing physical healing is one thing, but reuniting again with their family and being accepted in their community are greater in terms of security in their society.

In Mark 1:40-42, Jesus moved with pity (compassion), touched the leper, and then the leprosy left (departed, went away) him. The leper's desperate action of begging and kneeling moved Jesus and brought leper into the power of healing and salvation. The passage did not mention repentance or forgiveness of sins; rather it mentioned Jesus had pity (was angered against his suffering) and compassion. He destroyed the boundary between clean and unclean, and between insider and outsider groups.[27] Out of compassion and love, the leprosy left miraculously.

Ruthven states that in healing the Kingdom of God, the ruling power of God, displaces the rule of Satan. The Kingdom of God is not about keeping "religious" rules or ordinary physical life, rather it is about righteousness, meaning the life of faith (hearing the voice of God and obeying), and peace. In healing, peace means wholeness, health, harmony, abundance, and joy that relate to faith in the power of the Holy Spirit to act through miracles and revelation, and deed and word. The Apostle Paul writes to the Corinthian church, "The kingdom of God does not consist in talk but in power (1 Cor.

---

[26] William Barclay, *And He Had Compassion: The Healing Miracles of Jesus* (Valley Forge, PA: Judson Press, 1976), 31.

[27] Eduard Schweizer, *The Good News According to Mark.* Trans. Donald H. Madvig (Atlanta, GA: John Knox Press, 1977), 60.

4:20). Here power refers to miraculous power, and the Kingdom of God defined as *dunamis,* means healing, exorcism, signs and wonders.[28] The *dunamis* power of God comes by the Holy Spirit through faithful prayer just as Jesus urges us to pray.

> Very truly, I tell you, the one who believes in me will also do the works that I do and, in fact, will do greater works than these, because I am going to the Father. I will do *whatever you ask in my name,* so that the Father may be glorified in the Son. If in my name you ask me for anything, I will do it (John 14:12-14).

> The early church believers devoted their time in communal and corporate prayer. "And they devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and *the prayers*. And fear came upon every soul; and many wonders and signs were done through the apostles" (Acts 2:42).

Praying faithfully, praying earnestly and corporately, and praying for the sick create the atmosphere of the kingdom on earth as it is in heaven. In James 5:13-16, the church is called on to earnestly pray privately and corporately for healing the lost, the sick, non-believers, the captives, the broken and wounded, and the addicted so that they will experience the joy of salvation of their minds, bodies, spirits, and relationships. Jesus commissioned the church to make disciples in order to continue his ministry of proclaiming the Gospel message of word and deed under the authority of the resurrected Christ and empowered by the Holy Spirit for the Kingdom of God and the glory of God. The church is commissioned therefore to make praying for healing as natural as singing, worshiping, teaching, and preaching in the making of disciples.

---

[28] Ruthven's notes (April, 2012).

Summary

As seen from the biblical perspectives, healing is an equally important work to preaching and teaching even though the ministry of healing has been absent among most mainline churches. Jesus and his disciples healed the sick, raised the dead, cleansed the lepers, and cast out demons. Not only did Jesus commission his disciples in the first century, but he has also commissioned the twenty-first-century disciples to continue his ministry of healing and deliverance by the power and authority of the One, who is above all power and authority! The Gospel message of Jesus Christ includes words and deeds, proclaiming and healing as we make disciples with his authority, teaching them to obey everything in order to reach out to all for the glory of God: the sick, the lost, the captives, the broken and wounded, the hungry (spiritually), and the hopeless. God is glorified when the sick are healed and the oppressed are delivered by the authority and power of the Name.

This section of biblical foundation has indicated that Jesus' training of his disciples included giving them authority to heal and cast out unclean spirits, in addition to preaching and teaching the Gospel of the Kingdom. This is the content of the Great Commission, which emphasizes the faith and the power of God. We now turn to the historical section, to examine how the Holy Spirit carried out Jesus' mission through John Wesley in England, and how the early Methodist movements of the Holy Spirit were formed in America.

Historical Foundation

Church history is the story of what God has done in Jesus Christ by the Holy Spirit through the lives of God's people in the world. The intention of this historical foundation is to learn from John Wesley, the founder of the Methodist movement, and consequently, the revered father of United Methodism in America, about healing, prayer, charismatic gifts and supernatural phenomena of the Holy Spirit during the Methodist Revival in England. Although the majority of mainstream churches have turned away from an emphasis on healing ministry, the ministry of healing and supernatural phenomena was common practice during the revival meetings of John Wesley.

Several questions need to be reflected on in learning about the founder and movements within Methodism. What happened through the healing and prayer ministry of John Wesley? What are the main contributing factors for the UMC denomination now distancing itself from the ministry of prayer and healing? Were there any figures that influenced the movements of the Holy Spirit in Methodism? Lastly, what shall we do now in our local church to re-dig the wells of the revival movement in order to draw upon those healing waters? To develop the thesis from the perspective of historical foundations in relation to the biblical texts as mentioned in the previous section, the writer has endeavored to answer the above questions, and found a close relationship between healing and evangelism during the rise of Methodism in America. The writer has also learned how American Methodists reacted against the movements of the Holy Spirit in terms of charismata/gifts, healings, and miracles.

This writer has discovered that healing ministry was a part of the DNA of early Methodism even though Methodism has since been distanced from it. The writer also has

discovered a bridge to span the gap in order to reconnect and to rekindle the fire of the Holy Spirit that was in the hearts of John and Charles Wesley, who devoted their lives and cried out for the baptism/fullness of Holy Spirit for pastors and churches in the world. They believed:

> You must be born again (John 3:7)
>
> All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age (Matt. 28:18-20).

Although there are abundant books about John Wesley, the sources on Wesley's healing are limited. Perhaps this topic is not attractive to scholars, especially among Protestant academic institutions. It is evident that the language of healing and deliverance is not equally explored in the highly academic setting within mainline churches, as compared to other subjects. On the other hand, many Charismatic and Pentecostal authors and scholars have written numerous books on supernatural occurrences in relationship to healing, deliverance, and miracles during the Wesleyan revival (Jeff Hiatt, Vinson Synan, Howard Snyder, and more). History reveals that healing and charismata gifts of the Holy Spirit are rooted in our heritage, and were at the heart of John Wesley's ministry and preaching. *The Gift of The Holy Spirit*, Wesley stated that Christians need to observe the chief charismata or spiritual gifts conferred on the apostolic church by casting out devils; speaking with new tongues; healing the sick; prophecy; visions; divine dreams; and discerning of spirits.[29]

---

[29] John Wesley, *The Holy Spirit & Power*, edited and updated by Clare Weakley (Alachua, FL: Bridge Logos, 1976), 108.

> The early church believers devoted their time in communal and corporate prayer. "And they devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and the prayers. And fear came upon every soul; and many wonders and signs were done through the apostles" (Acts 2:42).

The Early Formation of John Wesley

The Anglican Church of Great Britain in the1700's was at a spiritual low point due to the rise of Deism, which portrayed God as transcendent but absent using images drawn from and based on reason and science. Deists believed God's creation sustains itself without divine revelation. During this time, John Wesley and his brother Charles grew up with their devoted mother, Susanna, and their father, Samuel. Samuel was educated at Oxford and published theological treatises and poetry. Samuel Wesley was the faithful rector of the Anglican parish of Epworth on the north coast of England.

Wesley's parents were faithful to the Church of England.[30] John Wesley and his siblings learned their spiritual disciplines and practices from their parents. His mother was inclusive in sharing her faith and invited their servants for family devotions in the rectory kitchen on Sunday mornings. Susanna was a gifted teacher, leading Bible study when Samuel was out of town. While he was in London, many members of the congregation came to their house for devotions, and the number attending increased from thirty to more than two hundred within a month.[31] The children learned traditional theology and the importance of faith and good works. It is not an overstatement to

---

[30] Richard P. Heitzenrater, *Wesley and the People Called Methodists* (Nashville. TN: Abingdon Press, 1995), 25-27.

[31] Robert Tuttle, Jr. *John Wesley: His Life and Theology* (Grand Rapids, MI: Francis Asbury Press, 1978), 44-45.

mention that receiving this kind of spiritual discipline from his parents became a major formative factor in Wesley's leadership of the rise of Methodist movements in England and North America.

In 1720, John Wesley was studying at Christ Church, the largest and most prestigious college in Oxford. The majority of scholars at Oxford were prepared to serve in government, medicine, law, or the Church. Charles Wesley also studied at Oxford, and formed a small group. The group began to flourish when John Wesley led the group. The small society or group attracted like-minded students as they studied together. Later people recognized their fervent devotion but derided them by calling them "Bible Moth," "Holy Club," and "Methodists," due to their devoted and methodical spiritual endeavors. They demonstrated their faith by serving the poor and marginalized as well as by visiting the sick and imprisoned; Wesley had a desire to improve the lives of others spiritually, morally, and socially.[32]

Holy living was important for Wesley. He pursued a life of holiness through Bible study, service (the practice of divinity), and the spiritual discipline of prayer. He and his friends from the Holy Club spent an hour both in the morning and evening in private prayer, and they fasted regularly. He gave away all he had, except a minimum. He had a zeal for holiness and desired revival. The primary activity of their small group was for spiritual growth through honest confession and prayer. This and similar groups grew rapidly and systematically.[33]

---

[32] Heitzenrater, *Wesley*, 34, 42.

[33] Howard A. Snyder, *The Radical Wesley: And Patterns for Church Renewal* (Eugene, OR: WIPF & Stock Publishers, 1998), 19-20.

The rise and the growth of Methodism took place slowly and steadily at first in Oxford, then in Georgia, and then in London. In 1739, John and Charles Wesley experienced what is believed to be in the Charismatic Circle, the baptism of the Holy Spirit.[34] In May 27, 1738, his heart was strangely warm at Aldersgate, and on New Year's Eve in 1739, John Wesley experienced the baptism of the Holy Spirit. From 1739 to 1744, revival broke out which was transatlantic revival movement of the Spirit.[35] This revival movement was happening in America, and Methodism expanded.

In 1768, Thomas Taylor sent a letter to Wesley, requesting, no, begging him to send preachers to America. Taylor's letter detailed the beginning of Methodism in America, in New York at John Street. There was a considerable spiritual fearfulness among the people, and they were converted through preaching. In December 1784, the Methodist Episcopal Church was born with the blessing of John Wesley.[36]

In September, 1784, John Wesley appointed Dr. Thomas Coke and Francis Asbury to be joint superintendents over believers in North America, even though the providences of North America were totally disjoined from England, becoming independent States. Although Wesley was reluctant, Coke and Asbury became the first bishops in the new denomination in North America after the American Revolution. Wesley prepared a liturgy similar to that of the Church of England to be used by the traveling preachers. He advised these elders to administer the Lord's Supper, and stated

---

[34] Geoff Waugh, *Revival Fires: History's Mighty Revivals* (Mechanicsburg, PA: The Apostolic Network of Global Awakening, 2009), 36.

[35] Heitzenrater, *Wesley,* 33, 97.

[36] Russell E. Richey, and others, *The Methodist Experience in America: A Sourcebook.* Vol. II (Nashville, TN: Abingdon Press, 2000), 49, 71.

that American believers had full liberty to follow the Scriptures and the teachings of the Primitive Church.[37] The disciplines of prayer and healing enabled the leaders to help the people as they ministered to their needs. Their way of disciple making was centered on praying for each other and studying the Scriptures together.

Prayer Movements

Retired United Methodist Bishop, Emerson Colaw, writes that when John Wesley formed his bands and societies, they had no other purpose than to be a company of men and women having the form of and seeking the power of godliness. They were united in order to pray together, to receive the word of exhortation, and to watch over one another as they helped each other work out salvation. Family and private prayers were included in the ordinances of God for Wesley[38] who practiced a deep spiritual piety through the life of personal prayer. Wesley prayed as easily as he breathed, especially praying for other's salvation. His prayer life affected all he did as a man of prayer.[39] The priority of the prayer life for Wesley was evident throughout his life and ministry. He stated that "God does nothing but in answer to prayer… and every soul gained is the effect of a new prayer." This statement was central to Wesley's theology of sanctification and evangelism. Wesley loved prayer meetings so much that he wished there were prayer meeting every corner of the town. He wanted the Methodists to be the people of prayer;

---

[37] James Michael Smith, *"The Origin of Methodists in America": Letter to Dr. Coke, Mr. Asbury in North America, Bristol, September 10, 1784.*

[38] Emerson Colaw, *Beliefs of a United Methodist Christian* (Nashville, TN: Discipleship Resources, 1994), 83.

[39] R. Jeffrey Hiatt, "John Wesley & Healing: Developing A Wesleyan Missiology," *The Asbury Theological Journal* 59 (2004): 96.

he believed that prayer and works of piety cannot be separated. Wesley, who rose up at 4:00 am to pray before he preached, truly was a man of fervent prayer.[40]

As stated earlier, Wesley had a heart-warming experience at Aldersgate, the experience of the assurance of his faith in Christ. In addition, he continually prayed fervently with evangelical people, praying for salvation and healing. When people did not experience healings, they still glorified God in all circumstances. Wesley believed in miracles and answered prayer for healing, and he accepted death as an end to pain and suffering. Regardless, he knew that prayer was God's channel to change the heart of God.[41]

In 1739, Wesley's Holy Club friends, including George Whitefield, met in London and prayed all night. There were about sixty people gathered to pray and they were empowered by the visitation of the Holy Spirit.

> Mr. Hall, Kinchin, Ingham, Whitefield, Hutchings, and my brother Charles were present at our love feast in Fetter Lane with about 60 of our brethren. About three in the morning, as we were continuing instant in prayer, the power of God came mightily upon us insomuch that many cried out for exceeding joy and many fell to the ground. As soon as we were recovered a little from that awe and amazement at the presence of His majesty, we broke out with one voice, 'We praise Thee, O God, we acknowledge Thee to be the Lord. (*John Wesley's Journal*, January 1, 1739)

That same year, revival broke out. Whitefield first invited Wesley to join his open field meetings, but it was only later that Wesley's famous open air preaching began to grow rapidly in spite of rejection from the Church of England. Strange manifestations

---

[40] Robert Webster, *Methodism and the Miraculous John Wesley's Idea of the Supernatural and the Identification of Methodism in the Eighteenth -Century* (Lexington, KY: Library of Congress Cataloging Pub., 2003), 177.

[41] Hiatt, "John Wesley," 101.

occurred in Wesley's revivals as people "sunk to the earth, and dropped on every side as thunderstruck." Whitefield criticized Wesley, who had never encouraged this kind of super-natural phenomenon, but people fell prostrated, groaned, had convulsions, and cried in tears. They were encouraged to join weekly class meetings, and these prayer groups multiplied.[42] The Wesley gatherings had a similar experience to the Pentecost event in which 120 people were baptized with the Holy Spirit and fire. Many people became believers as they witnessed the power of the Holy Spirit.

In the 1780's, when the fire of revival began to die out, the prayer movement was born in Cornwall in England and brought spiritual awakening to England and to America. Intercessors gathered all night and prayed at Just Church for a few years. The 83-year-old Wesley stated, "This country is all on fire and the flame is spreading village to village." The power and outpouring of the Holy Spirit fell upon people, and the church increased its numbers. It also impacted the nation with social changes and created political reforms including the abolition of slavery.[43]

The early healing ministry of John Wesley was born out of the needs of the poor as he prayed for them. He was fascinated by disease and cared for the sick since his early days in Oxford, which led him over time to expand medical assistance programs for the poor and the sick. He decided to minister to the poor when he realized that relief through doctors and hospitals was unavailable to them. In spite of his deep love for the sick and

---

[42] Waugh, *Revival Fires*, 38.

[43] Ibid., 42, 43.

the poor, the ministry to them with medicine caused the most controversial issue for Wesley;[44] many people criticized and mocked him.

Healing Movements

Wesley found a new way to care for the sick as he established three clinics in London, Bristol, and Newcastle. Although he was accused of quackery, the result of this ministry was fruitful. About a hundred people a month visited the medical dispensary and thirty persons a day came for help. He stocked medicine in his preaching houses for a year and published a small book, *Primitive Physick,* to assist those who lived a distance from the medical clinics.[45]

> In 1746, many people reported that they no longer suffered from their chronic disease as a result of medicine, his advice, and God' blessing and prayer. He labored for the healing of disease for the poor and the sick. Many people sought healing and wholeness through Wesley's ministry. The downtrodden people received help to transform their broken and miserable lives. At the same time he directed people to meet God. He practiced and preached for people to have inward and outward health.[46]

Wesley practiced the gospel of deeds and words, using the circumstances of the poor to vindicate his position of providing medicine to the poor. Wesley trusted God to heal persons, and often this required medicine. Wesley believed that "healing could be natural or supernatural and it could occur through both medication and prayer."[47]

---

[44] Hiatt, "*John Wesley,*" 98.

[45] Heitzenrater, *Wesley*, 165-166.

[46] Hiatt, "*John Wesley,*" 98.

[47] Ibid., 101.

Because John Wesley was a man of word and power, healing through prayer and medicine was used to minister to needs.

National health care in England improved through the positive spiritual atmosphere by which Wesley ministered to the sick. There were indications that the success of the medical treatment centers in London, Bristol, and New Castle contributed to the revival of the 1740's and may have been a significant cause of growth for the church. Many people recognized that some of the camp meetings emphasized healing as a part of the gospel.[48] Although the nature of Wesley's healing ministry at that time was different than that we know today, Wesley persistently reached out to the sick and poor and prayed for them.

David Steward, a psychiatry practitioner, commented that Wesley was as qualified as most of the physicians of his time and more so than many of them. Also, Wesley had unselfish devotion which must characterize the true therapist, the one who treats ills for the sheer fascination that comes when mortal man inclines from the forces of death and destruction. On the basis of his record Steward stated that the Rev. Mr. John Wesley was welcomed into the company of physicians. He was an honest doctor and, therefore, a good one.[49]

Wesley believed that both scientific methods and supernatural healing by the power of the Holy Spirit are for the glory of God for the people of Jesus Christ. Wesley's personal assistant and ordained minister, Pawson, was praying for a man who had a near death experience, but God healed him miraculously. Charles Wesley was bedridden at

---

[48] Hiatt, "*John Wesley*," 103-104.

[49] David Steward, "John Wesley, the Physician," *Wesleyan Theological Journal* (1969), 37.

one point, but was healed by the presence and the power of Christ. John Wesley recorded an incident of miraculous healing when a pregnant woman almost died due to a fever, but was healed after receiving communion.[50]

It is a present reality that churches have built hospitals to minister to the sick around the world. Today though, the problem is that the church relies on medicine and science more than praying for the sick or trusting God for healing. And yet, throughout the world, many lives have been transformed through the healing ministry of prayer as persons experienced the love of Jesus Christ.

Revival and Opposition in America

In the Nineteenth Century in America, Methodists were the most numerous and most influential Christian denomination. A new cluster of revivals occurred and many people were energized in these new movements. Various holiness churches were born, leading to a new wave of revivals.[51] For instance, in 1846, the uneducated itinerant Methodist minister, Ethan O. Allen, was healed at a Methodist prayer service by a Methodist layman, who laid hands on Allen and prayed for his healing. This appears to be the earliest Christian healing story recorded in America.

In the 1880's, both Allen and Dr. Charles Cullis, a famous figure in the divine healing movement, ministered together at healing conventions.[52] This was one of the few great Christian healing revivals since New Testament times. This revival led into the

---

[50] Weber, 165-166, 182.

[51] William L DeArteaga, *Forging a Renewed Hebraic and Pauline Christianity* (Unpublished Manuscript: 2011), 136.

[52] Ibid., *Forging,* 245, 249.

Pentecostal revival made famous by the Asuza Street revival of 1906, in which the gifts of the Spirit were central, namely tongue-speaking. The founder of Pentecostalism, William Seymour, had a powerful revival experience at Azusa Street in Los Angeles, California in 1906, along with Charles Parham. Beyond these great leaders the true founder of Pentecostalism is the Holy Spirit who brings unity and empowerment to God's people for the glory of God.[53] In short, holiness and divine healing movements gave birth to the revival movement in North America.

In contrast to the movement of the Spirit in Pentecostalism, signs, wonders, healings, miracles, and the power of evangelism did not resonate with mainstream Christians. The opposition to supernatural phenomena occurred within our Methodist denomination among the leaders and pastors. They either had forgotten what happened at John Wesley's meetings, or they disagreed with their founding father, for as stated earlier, the supernatural phenomena happened during Wesley's meetings. There was hardly a preaching meeting that took place without someone in the crowd falling by the power of God. The experiences of the falling, screaming, and holy laughing continued to break out all through Wesley's long life and the revivals of other Methodist preachers.[54]

History records that the Methodist Revival was successful. Success was not measured by external manifestations; instead, success was measured by the fruit produced after the meetings. People, including the young were converted and their lives changed as they began to live the life of discipleship. That was the result of the spiritual impact of the Holy Spirit during revival meetings with timeless effort in organizing and

---

[53] Henry I. Lederle, *Theology with Spirit: The Future of the Pentecost and Charismatic Movements in the 21st Century* (Tulsa, OK: Word & Spirit), 75, 50.

[54] DeArteaga, *Forging*, 209, 201.

making disciples of Jesus Christ. The converts were taught the grace of God in order for them to grow in Christ, which was the early missionary movement of the Methodists. They experienced the fullness of the Holy Spirit at prayer meetings, love feasts, and revival meetings.[55]

But, there was opposition to the direction in which the Methodists were moving. There was opposition to the ministry of supernatural healings and charismata gifts of the Holy Spirit in England and America. Some leaders felt uncomfortable with the movements of the Holy Spirit, so they fell to the temptation of respectability and order. In other words, gatherings such as the love feast became more refined in order to avoid any gossip about "enthusiasm" and disorder at their meetings. Eventually, these love feasts turned into social occasions with tea and cake, and lost the fire of the Spirit empowered sacrament.[56]

Class meetings with confession of sins became an embarrassment, so they were changed into Bible studies, with a great deal of discussion about political issues such as the emancipation of slaves and other social issues. The intense discipleship of the early small group had changed into a good group meeting.[57] Due to the spiritual decline in Methodism, the American Holiness Movement arose which has more in common with modern Charismatic Christianity then Methodism.[58] The Holiness group kept the

---

[55] DeArteaga, 213.

[56] Ibid., 236.

[57] On the decline of Methodism to a "nice, respectable" denomination with seminaries and all, see: John H. Wigger, *Taking Heaven by Storm: Methodism and the Rise of Popular Christianity in America*, (New York, NY: Oxford University Press, 1988), 87, 175.

[58] DeArteaga, 68.

teaching from Wesley's charismatic theology by stressing God's grace and the gifts of the Holy Spirit. Methodism did not.

It is not the writer's intention to focus on problems and causes which weakened revivals; rather it is to focus on a few issues concerning the Methodist movement. So, another of the major failures of Methodist revival was legalism. The leaders, who were against supernatural works of the Holy Spirit, guided young believers, who had encountered spiritual phenomenon such as visions and prophecies. Teachers and pastors with limited knowledge regarding spiritual gifts and the power of the Holy Spirit taught the new converts. The Wesleyan revival suffered from these factors, and, sadly, the Methodists eventually fell into being a merely nice Protestant denomination.[59]

The disciplining structures of classical Methodism were also lost in terms of accountability for each other's soul. Wesley's small group leaders originally functioned as pastors who asked, "How is your soul?" Class members were expected to answer honestly in order to support and care for each other; however, this kind of intimate small group died out. As stated earlier when these personal and spiritual questions were eliminated, the class meetings changed into mostly Bible studies.[60]

A big wave of opposition toward the movements of spiritual awakening was headed by James Monroe Buckley (1836-1920), who steered the Methodist movements in a different direction in America. In 1880, Buckley was the editor of the prominent Methodist journal, *Christian Advocate*. He was known as the most influential and

---

[59] Ibid., a summary of Chapter 20.

[60] DeArteaga., 542.

honored cleric of American Protestantism. He retained that editorial position for thirty-two years.[61]

Buckley particularly rejected the ministry of exorcism; however, this was rediscovered by Protestant missionaries. He worked hard to steer the Methodists away from experience-oriented Wesleyan theology and toward analytical Protestant practices. Buckley believed that all spiritual phenomena, including many of the experiences of John Wesley, were deviant and dangerous to the Christian's life. Buckley vigorously opposed and wrote against them. He played a key role in turning the Methodist denomination away from healing and Pentecostalism at the time when Methodism was a hair's breadth from being the first mainstream denomination to embrace both. As we shall see, many Methodists were participants in the Holiness revival, and many people from the Holiness movements joined Faith-Cure movements, which became Pentecostal during the 1880's to 1910.[62]

Buckley was an effective leader of the Methodist movement in terms of shifting its direction against the Faith-Cure movement when Methodism was the largest Protestant denomination in America. These were critical years for American Methodism since the Faith-Cure movement and the Pentecostal revival had broken out at that time.[63] For a decade, Buckley battled the healing revival with his personally written lead articles in the *Christian Advocate*. In 1886 his writings on the subject were brought together,

---

[61] Vinson Synan, "The Tragic Story of Methodism's Retreat and Rejection of Pentecostalism," The *Holiness: Pentecostal Movement in the United States* (Grand Rapids, MI: William B. Eerdmans, 1971), chapter 1 (Summary).

[62] Synan's, *The Holiness,* chapters 1-2 (summary).

[63] Synan's, chapters 1 (summary).

combined with his articles on cults, and published. Also he believed that having dreams was natural, and that dreams may have spiritual meanings, however, without much spiritual significance. In addition to his opposition to Christian healing, he stated that turning to healing prayer would produce an "effeminate Christian," one that was morally weakened by his/her refusal to accept pain and suffering.[64] Personally he had to deal with his wife's long illness, who died without experiencing God's divine healing.

Buckley was a perfect example of redirecting the Methodist denomination from the revival movement, even while new interest groups toward healing and supernatural phenomena were coming forth, including Aldersgate Church Renewal ministries and the healing evangelist Oral Robert's ministry. Other denominational charismatic renewal was begun around 1960 by an Episcopal priest, Dennis Bennett, who had experienced the power and fullness of the Holy Spirit. Fullness of the Spirit includes love, power, gifts, and fruit of the Spirit rather than one specific *charism*, such as tongue-speaking. Over time, Methodist, Episcopal, and Presbyterian circles have replaced the term "charismatic" with "renewal" to lessen any association with Pentecostalism. In the Protestant church, the focus of the renewal movement was to build up the established congregations and to guide congregants to greater maturity within established churches.[65]

---

[64] James M. Buckley, *Christian Science and Other Superstitions* (New York, NY: The Century Co., 1899), 45, 46.

[65] Lederle, *Theology,* 93, 96, 115, 113.

Summary

The United Methodist Church inherited rich spiritual insights and wisdom from John and Charles Wesley, the latter having contributed tremendously with Spirit-filled hymns along with support for his brother. As stated throughout the paper, their understandings of the church and Christian experience were charismatic because they were open to the gifts of the Holy Spirit and because their theological position was centered in the grace and love of God. Emphasis on the Holy Spirit played a significant role in Wesley's thought and teaching; Methodism was a charismatic movement during Wesley's era. [66]

History reminds us of our true identity. On the day of Pentecost and in the days of John Wesley, Methodism inherited the life of prayer, healing, deliverance, and charismata through the power of the Holy Spirit. Jesus bestowed his authority and power to his disciples and to his church. The historical record reminds us that such a life is the DNA of the United Methodist Church and its call to continue to heal the sick and to experience the power of the Holy Spirit. Like all Christians, Methodists are called to proclaim and to live out the full Gospel of Jesus Christ, including healing and deliverance, fervent prayer, and the indwelling of the Holy Spirit. The writer feels it is time for the church to reclaim and to implement the ministry of healing as an essential part of the Gospel as it was with its founder. This is a faithful way to obey "The Great Commission" of Jesus Christ and to live out "The Great Commandment" of love through the ministry of healing the sick, casting out demons, cleansing the lepers, and raising the dead through the authority that is given by Jesus Christ (Matt. 28:18-20, and 10:7-9).

---

[66] Howard A. Snyder and Daniel Runyon, *The Divided Flame: Wesleyans & the Charismatic Renewal* (Eugene, OR: Wipf & Stock, 2011), 57, 66.

Lastly, it is through the grace and power of the Holy Spirit that people's hearts are ignited and enflamed for revival movements in spite of human errors and opposition. By the power and grace of God, the Holy Spirit will reignite the Pentecostal fire to bring the ministry of healing and charisma gifts of the Holy Spirit into our hearts, churches, and denomination, as it is the norm in other places around the world. The question is, are we open and ready to take a full ride with the Triune God?

This historical section has affirmed how the Holy Spirit empowered the founders of the Methodist movements, who practiced the mission and commission of Jesus Christ in the eighteenth and nineteenth centuries. The following theological section shares the theological validity of healing based on the biblical and historical foundations for Christians and churches in the twenty-first century. It also shares further justification of the relevance and power of healing and miraculous works of the Holy Spirit for today.

Theological Foundation

The Protestant Church has focused on preaching and the teaching of Protestant theology. The theology of healing has not been emphasized except in Charismatic Protestant churches, when in reality healing the sick was an important ministry of Jesus as well as teaching and proclaiming the Kingdom of God. Ministering to the sick is an expression of being faithful to God's call, to obeying the Great Commission. This is revealed both biblically and traditionally as stated earlier.

Healing worship is centered in God, who is the Divine Healer. The church is the gathering place to worship the Triune God, and the place where people seek divine healing and hope. All people both believers and nonbelievers, who are sick,

broken, oppressed, lost, and hungry, or thirsty, are invited to worship and to experience the Holy Spirit as they encounter the living Christ in praise and prayer. Jesus healed the sick and liberated the captives out of the love and power of the Holy Spirit, manifesting the glory of God. Jesus bestowed his authority to his disciples and the church in order to continue the ministry of word and deed, preaching and healing. Although healing worship and ministry are not sought after within the majority of the Protestant Churches in America, it is common within the charismatic non-traditional congregations around the world. It is not the main focus of this writer to research church growth, the theology of healing and charismata of the Holy Spirit are connected to the phenomenon of church growth.

The purpose of this theological foundation section is to assimilate the biblical and historical foundations for healing and the charismata of the Holy Spirit based on two different interpretations, traditional Protestant beliefs and non-traditional charismatic beliefs. Two subtopics are the "theology of healing in relation to salvation," and the "Holy Spirit and church in relation to healing." The focused- questions are as follow: What are the main theological differences in healing between traditional-mainline denominations and the non-traditional-theological perspectives? What have been the hindering influences to healing worship in the Protestant church, and how can the church overcome these obstacles? Thinking about these questions would benefit HPCUMC, a traditional congregation, as the church turns toward the ministry of healing and its worship.

Although healing worship has been for the most part absent from mainline churches, the majority of the churches have maintained pleasant and customary worship services. It is normal in these services to not have any expectation of experiencing *charismata* and the empowerment of the anointing of the Holy Spirit. In fact, using the word, *charismata* or baptism of the Holy Spirit often is perceived as uncomfortable and strange in the life of traditional-mainline congregations. Many Christians are satisfied with routine worship and enjoy keeping the service as comfortable as possible without interference by any spontaneity of the Holy Spirit.

That being true, over the decades it has contributed to the United Methodist denomination's steady decline. In recent years some prophetic church leaders have begun crying out for church renewal and the revitalization of local congregations. They understand the importance of the power of prayer and the empowerment of the Holy Spirit. As we have seen, history relates that when the early Methodists believers prayed earnestly and were open to the movements of the Holy Spirit, the church experienced exponential growth in numbers as well as spiritual transformation. John Wesley experienced miraculous healings during his meetings, and he ministered to the sick diligently in spite of negative controversy about the healing ministry. His healing ministries were born out of his compassion and love to share the Kingdom of God with the sick and the poor.

Today, Charismatic churches with healing ministry have grown rapidly compared to mainline churches with a few exceptions. Thus, it is logical to ask this question: "Could healing worship and ministry contribute to the revitalization

of local congregations as a powerful evangelism channel for the 21st century?" Growth is built into one of the four foci of the United Methodist Church, revitalization of local congregations, and the denominational mission is to make disciples of Jesus Christ based on Matthew 28:18-20. As was noted in the "Biblical Foundations" section, the word "everything" in the commissioning text from Matthew 10:7-8; "Cure the sick, raise the dead, cleanse the lepers, and cast out demons," includes healing and the charismatic gifts of the Holy Spirit. But many churches and Christians (including in the UMC) have a tendency to spiritualize this text, because its members neither believe in healing and miracles nor have they witnessed the miraculous power of God. They therefore miss out on the power for Kingdom growth in John 14:12, where Jesus said. "If you do not believe in me, believe me because of the works themselves." Word and deed come together. The deeds that proclaimed the Gospel were signs and wonders in the power of the Spirit. These signs and wonders "act as a symbol of God's grace and God's power to save sinners through the gospel."[67] Healing is the Gospel, the good news of Jesus Christ to those who need healings of mind, body, and spirit.

Healing in Relation to Salvation

The words "healing and salvation" have a similar root meaning, which is inclusive and broad. Traditionally, the Protestant Church has preached more on the salvation of the soul than the healing of body, mind, relationship, and ecology. Salvation in Greek is *soteria* which means save, deliverance and savior, survive,

[67] Greig, 155.

and rescue. Salvation in Hebrew is *yeshuah* which means safety, ease, and deliverance.[68] The verb "to save" means to restore to physical health and to deliver from final-divine wrath. At a later date, in a less Jewish milieu, salvation was most anticipated in order to confront the power of world-rulers, astral deities, and all the malignant forces that were believed to control the world.[69]

There are numerous biblical references to salvation. In the Old Testament, salvation refers to the event of the rescue of the Israelites from slavery in Egypt and their journey to the Promised Land. The God of Israel is known as a saving God, who repeatedly rescues the people. Salvation also indicates a continuing state of blessing, well-being, and protection from harm. In the New Testament, the word, "savior," is only used twice in the Synoptic Gospels, but the concept is far more broadly used. Salvation applies to the healing and saving of those who are in danger; however, the primary focus of salvation in the Protestant biblical understanding is deliverance from sin and God's eschatological punishment of sinners.[70]

The temptation in wanting salvation is to pursue it through self-salvation, which can result in pietism and revivalism of all forms, including mysticism. These create the desire for artificial and superficial emotionality if not guided by the Holy Spirit. Human effort can produce anxiety, fanaticism, legalism, and asceticism as it focuses on the righteous-work of piety that open the way to self- satisfaction. But, personally encountering God is the heart of all Christian religion, instead of self-directed spiritual

---

[68] Robert Young, *Analytical Concordance To The Bible* (Grand Rapids, MI: WM. B. Eerdmans Publishing Co., 1988), s. v. "salvation."

[69] Fenton, "Salvation," 520-521.

[70] *The Eerdmans Bible Dictionary (*1987) s.v. "Salvation in History."

practices. Theologian, Paul Tillich, for example states that salvation refers to becoming healthy and whole, which can be applied to every act of healing from sickness and oppression as well as to sin and death. Healing involves reuniting that which is estranged by overcoming the split between humanity and God, humanity and the world, and within humanity. Salvation is being reclaimed from the old self and being transformed into the New Being, Jesus Christ.[71] Salvation is also the transforming stages from sickness to health, death to life, and oppression to liberty. Gustavo Gutierrez believes the central understanding of salvation in human history is to improve and raise the conditions of human life. Salvation's ultimate purposes are to elevate human dignity and to liberate humanity from sin and injustice.[72]

Andrew Park's perspective on salvation stretches our thinking as he distinguishes between sinner's and victim's views. Park states that since salvation is becoming whole, the process involves interaction between sinners and their victims. In other words, salvation is seen as a "participatory dialectic from the perspective of *han* since they are relational and affective interaction between sinners and their victims, and the cooperative effort to dissolve both *han* and sin."[73] *Han* denotes a collective feeling of oppression, deep wounding, and isolation in the face of overwhelming odds. The purpose of the dialogue is to experience true freedom and to become whole, healed from sin and *han*. Therefore, theologically speaking, there is a different need for healing and wholeness

---

[71] Paul Tillich, *Systematic Theology,* 3 vols. (Chicago, IL: University of Chicago Press, 1967), 3: 45-46, 3:146, 3:166.

[72] Gustavo Gutierrez, *A Theology Of Liberation.* Translated and edited by Sister Caridad Inda and John Eagleson (Maryknoll, NY: Orbis Books, 1973), 117, 121.

[73] Andrew Sung Park, *The Wounded Heart of God* (Nashville, TN: Abingdon Press, 1993), 101, 109.

between sinners and victims. Repentance is needed for the forgiveness of the sinner, while victims need the mercy and justice of God even as they repent of their lack of trust in God to overcome. The oppressed or victims can experience their healing and salvation through the justice and mercy of God by the love of Jesus Christ.

Salvation, according to Paul Tillich, deals with humanity's participation in the life of the divine through the restoration of a broken personal relationship and fellowship with God through the forgiveness of sin. Through the crucifixion and resurrection of Jesus Christ evil powers have been broken. Thus, the miraculous and healing stories about Jesus are expressions of salvation which the believers hoped for and received.[74] Healing of mind, body, spirit/soul, and relationship is at the heart of what Jesus Christ offers for salvation as seen in the miracles and healings.

In contrast, cessationists believe that the miraculous gifts of the Holy Spirit of healing, deliverance, and prophesy ceased after biblical or apostolic times. This doctrine has handicapped the ministry of healing in the mainline churches. Benjamin Warfield insists that all post-biblical miracles are necessarily counterfeit. He believes that Calvinism is the pure theology and one must follow Calvinistic theology, including cessationism, in order to remain a truly evangelical Christian.[75] Calvin believed that the gift of healing disappeared with the other miraculous powers even though healing happened for a time. The Lord granted in its place the new and eternally wonderful preaching of the gospel (*Inst.* 4:19:18). He also interpreted the mission of Jesus as found

---

[74] Fenton, "Salvation," *The Westminster,* 520.

[75] Ruthven, *What's Wrong,* 30, 32.

in Matthew 10:1, stating that it was just instructions for a particular occasion, so healing and miracles are not appropriate for all ministers of the word.[76]

Both Calvin and Luther believed that miracles happened in the past, and that they were the least significant works in the Kingdom of God; however, they too experienced the miraculous power of divine healing at the end of their lives. They emphasized that the most important work for the Lord was preaching the gospel. Tillich summarized these cessationist understandings very well by explaining that Protestantism's justification by faith was responsible for a distortion in terms of self-salvation. Faith was misused or twisted so that it became the belief in the doctrine instead of the relationship with God.[77]

In the beginning of the Reformation era, Protestant theology emphasized preaching the words of God while ignoring the ministry of healing. Mainline churches emphasized *logos*, Word, over r*hema*, Word. The "Word" refers to *logos* and *rhema*. *Logos* is the message, the said Word of God. *Rhema* is the communication of the message, and the saying Word of God. For instance in Eph. 6:17, "the sword of the Spirit" refers to *rhema*, which is the portion of the Word that the Holy Spirit quickens to believers during the time of need.[78]

Among the early church fathers, Augustine began his ministry as a cessationist until he experienced the healing power of God. His final theology of healing is found in *The City of God*, completed four years before his death. He described the healing ministry that flowered in his diocese after his acceptance of healing prayer. Nearly all miracles

---

[76] Henry Beveridge translation of the 1559 Institutes, http://ccel.org/cceycalvin/institatesj.html. 33.

[77] Tillich, 45-46

[78] Class notes from Gary Greig (Nov, 2012).

related by Augustine were miracles of healing, deliverance from evil spirits, and even resuscitation of the dead. He prayed with tears and supplication for certain demoniacs, and they were freed from evil possession.[79] Augustine's general theology was accepted as the norm for orthodoxy, especially since he had developed an excellent understanding of salvation by grace and faith. However, his later appreciation of healing ministry was rejected, while his original cessationist theology seemed to fit the later Reformers' goals of cleansing the Church.[80]

Cessationists deny miraculous healing in the name of modern science. Yet, noted scientific scholars such as Sir Isaac Newton and his disciples believed in miracles even though the church had adopted the law of nature and scientific methodology in opposition to miracles and healing. Newton and his disciples resisted deism for two centuries. Newton's law of nature was sustained by the continuous active power of God rather than by being autonomous. He explicitly embraced deity as a final cause.[81]

This supposed misconnect between science and miracles contributes to our modern uneasiness about miracles. The captivation of logic or knowledge by the mind overpowers the ability of the believer without experience of supernatural healings to even begin to accept or yearn for them. So, one of the simple reasons for rejecting healings and miracles today is that the majority of mainline churches and leaders have not witnessed them even though there are countless living testimonies available especially in Latin

---

[79] Morton T. Kelsey, *Healing & Christianity* (New York, NY: Harper & Row Publishers, 1973), 187.

[80] De Arteaga, *Forging,* 93, 107.

[81] Craig S. Keener, *Miracles: The Credibility of the New Testament Accounts*, Vol.2 (Grand Rapids, MI: Baker Academic, 2011), 122.

America. When the church rejects and fails to minster to others on the spiritual issues, believers look outside of their churches for healing and hope.[82]

Another reason for a lack of enthusiasm for healing ministries in churches is misunderstanding among believers. The misconception of healing as being synonymous with faith is problematic, equating an unhealed person to unfaithfulness. Furthermore, remaining uncured and being disabled means their lack of faith and remainder in their sin prolongs the disease or disability. This kind of misconception contributes to the alienation of persons with illness and keeps the faithful from reaching out and embracing them into the healing community of faith or even accepting healing ministries. Experience shows though that some sick people can be cured physically without becoming whole, while others can have a right relationship with God without being cured physically and still thus experience healing. When a cure has not appeared, healing toward wholeness can happen through the support and acceptance of the community of faith.[83]

Jon Ruthven states that the problem with much Protestant theological education is the emphasis on information from scholars, teachers, and sermons, and the emphasis on repentance and water baptism with little focus on encountering God's prophetic voice and the gift of the Holy Spirit. The central focus should be not only intimacy and communication with God, but the prophetic acknowledgement of God's work and authority over the created order. In other words, hearing from God is probably the biggest emphasis of the scripture. People have a tendency to take refuge in this fact by seeking to

---

[82]Keener, 218.

[83] Kathy Black, *A Healing Homiletic: Preaching and Disability* (Nashville, TN: Abingdon Press, 1996), 13, 56.

substitute knowledge of God's word in turning to Scripture. This often ends up with believers not being confronted by the wisdom in the voice of God. Faith is hearing God on the matter, and then obeying God's direction.[84] Faithful men and women in the Bible often heard the voice of God when they worshiped and came near to God's heart with prayer and thanksgiving. Worshipers can hear the voice of God as they look to Jesus by the guidance of the Holy Spirit.

The Holy Spirit and Healing

In the Old Testament, the Spirit of God performs all the functions which are ascribed to the Holy Ghost of the New Testament and bears all the same characteristics. They are understood to be alike both in their nature and in their operations.[85] In the New Testament, the Holy Spirit is often characterized as the Spirit of prophecy, glossolalia and superhuman awareness or strength, as well as the power to heal and perform miraculous mighty works. Thus, if we are to base our pneumatology on its biblical profile, the Church's experience of the Holy Spirit today ought to be characterized by an abundance of charismata.[86]

But, the battle for acceptance of charismata is still in flux due to the varying theological understandings of the Church's sainted theologians. For example, the Reformer, Martin Luther stated that the Spirit cannot appear apart from the preached Word, which

---

[84]Ruthven, *What's Wrong*, Summary i, ii, 91, 146.

[85] "The Holy Spirit in the Old Testament," *The Presbyterian and Reformed Review,* VI (1895), reprinted in BBW, II. New Testament," *The Presbyterian and Reformed Review*, VI (1895)-87, reprinted in WBBW,II, 125, 124.

[86] Georges Combet and others, eds., *Healing and the Spirit* (New York, NY: Seabury Press, 1976), chapter 3.

must precede or must be spoken first, and then the Holy Spirit works through it.[87] Luther's "Word" refers to scripture as the very "special Book, Writing and Word of the Holy Spirit.[88] Although Luther opposed the church's abuses, he overcame his skepticism against supernatural healing when his friend Philip Melanchthon was healed through his prayer. Later he wrote instructions for a healing service, a practice which he accepted and practiced.[89] For John Wesley, the Holy Spirit was very essential. His core messages were that being saved from sin and death was not good enough. Rather it was necessary for every person to be "born again" through repentance and trust in Jesus Christ for their salvation.[90] And then again, Karl Barth's lack of Trinitarian focus has tended to empty the doctrine of the Holy Spirit in favor of his Christological emphasis. The Spirit "creates a world of His own, a world of conversion, experience, sanctification; of tongues, prophecy and miracles. The importance of the Holy Spirit and the gifts of the Holy Spirit have thus grown and waned in importance for the Church with the majority of mainline churches now in a waning mode.

This writer believes the waning of enthusiasm for the Holy Spirit has been to the detriment of the mainline congregations. Many mainline Christians miss the meaning of being "born again" which refers to baptism into Jesus, the baptism of fire and the power of the Holy Spirit in order to fulfill the righteousness of God (Matt 3:15). Thus Christians are empowered and filled with the Holy Spirit to do works of righteousness. The works of the righteousness of God include healing, miracles, signs, and wonders, which are the

---

[87] Luther's Works 18:1811; 11:1073. "God wants to give the Holy Spirit through the Word, and without the Word He does not want to do it" (3:902).

[88] Luther's Work, 14:349.

[89] Webster, 169.

[90] DeArteaga, 208.

fruit that Jesus spoke of in John 15:8. "My Father is glorified by this, that you bear much fruit and becomes my disciples." The fruit of righteousness bears moral fruit and supernatural deeds, and the fruit will come through an intimate relationship with God.[91]

Therefore the work of the Holy Spirit is transformational in the believer's life. The role of the Spirit is to act as the promised *Paraclete*, who empowers believers through spiritual manifestation or enabling *charisms* that the Spirit uses to produce mighty acts through them in word and deed as Jesus did. All believers will receive power when the Holy Spirit comes upon them and they shall be Jesus' witnesses (Acts 1:8).[92] The Holy Spirit is seen in Jesus' earthly life with us and through us as the manifestation of the power and the presence of God at his conception, baptism, the beginning of his public ministry, and his miraculous healings as an empowerment to the church for its mission.[93]

Matthew 12:28 is just such a demonstration of the presence of the Kingdom of God through the work of the Holy Spirit in accomplishing an exorcism. Jesus states to the skeptics, "But if it is by the Spirit of God that I cast out demons, then the Kingdom of God has come near you." It is because the *Spirit* is at work that they can be sure that the Kingdom has come. The manifestation of the Spirit is the manifestation of God's presence on earth which was fully manifested at Pentecost as related in Acts 2. Before Pentecost, the message of the Kingdom of God or the proclamation was more

---

[91] Randy Clark and Bill Johnson, *The Essential Guide to Healing* (Minneapolis, MN: Chosen, 2011), 66.

[92] Lederle, *Theology,* 190.

[93] Owen C. Thomas and Ellen K. Wondra, *Introduction to Theology*: Third Edition (Harrisburg, PA: Morehouse Publishing, 2002), 220.

appropriate.[94] After Pentecost, the Holy Spirit came to all one-hundred-twenty people, who experienced a rich measure of the Spirit. The preaching became more powerful when it was followed by deeds of power.

On the day of Pentecost, believers gathered to pray, and they were empowered by the Holy Spirit. Prayer is something that the Holy Spirit does for and through believers, not something that they can do by and for themselves. Prayer is a grace of God that is offered to us by God. It is not about doing one more task for self- sufficiency.[95] Biblical prayer has as its aim to realize God's purposes, including revelation, signs, wonders, and prophesy. Praying for God's revelation and power for the Kingdom of God is biblical prayer through the grace of God. Jason Vickers states that effective and powerful prayer realizes God's goals by praying for God's revelation and power for the Kingdom of God. Thus, the New Testament emphasis on prayer has three main themes which are revelation of the word, the release of power to change physical conditions, and the healing of human attitudes toward reconciliation and relationships.[96]

As mentioned, Jesus healed and commissioned his disciples to heal the sick and granted his authority to all believers and the church for the gospel of healing and deliverance. Throughout church history believers experienced this kind of power and authority. These included Augustine, who on his death bed prayed to a sick man by laying his hand on him, and the man was suddenly healed. Augustine experienced the

---

[94] James D. G. Dunn, "Spirit and Kingdom" *Expository Times* (1972)

[95] Jason E. Vickers, *Minding The Good Ground: A Theology for Church Renewal* (Waco, TX: Baylor University Press, 2011), 52.

[96] Ruthven, 140-141.

fullness of the Holy Spirit and believed in the charismata gifts of the Holy Spirit of prophesy and exorcism.[97]

Then, what could be the contributing factors for resisting the healing ministry within mainline churches? Abigail Evan lists a few reasons, including unorthodox theological perspectives, the involvement of fringe healing groups, and the church's unfocused notion of concrete ways to integrate a healing ministry.[98] People often have rejected and distanced themselves from the church as they refer to it as an "organized religious institution." And yet, God has called the church to be the light of Jesus Christ in the world by loving God and neighbor. The church is called to stand in the world to share the good news of Jesus Christ with word and deed by the Holy Spirit. Although the church has not always represented the transforming power of the Holy Spirit, it is the place where people gather to encounter God. As in the days of Wesley it will be through the organizing of God's people to be perceptive of the Spirit's presence that the power of the Holy Spirit to heal will be expanded.

Church and Healing

The word "church" in Greek is *kyriake,* which means belonging to the Lord and *ekklesia,* which refers to assembly. The use of the word "church" in the New Testament contains the singular meaning of the church universal and the plural meaning, the churches. The church is the worshipping assembly. The theological study of the church is

---

[97] Keener, 129, 149.

[98] Abigail Rian Evans, *The Healing Church: Practical Programs for Health Ministries* (Cleveland, OH: United Church Press, 199), 17.

called ecclesiology.[99] God's salving act in Jesus Christ includes the origin of the church. The church is not the Kingdom of God, but it looks forward to the Kingdom of God through proclaiming the Word and doing good deeds to the world.[100] The church is the fellowship (*koinonia)* of Christ assembled for the purpose of divine worship. For the early Christians, their daily living was a continuous worship apart from their gathering together. The dominating purpose of meeting was to build up the Body of Christ to live in the world.[101]

Looking into the purpose for the existence of church is important. Karl Barth states that theology leads to the question of truth, measures its action, and its utterance concerning God. Theology guides the utterances of the church by concretely reminding it that in all circumstances the church is a fallible, human work which balances between relevance and irrelevance, and it must be obedient to grace if it will be done well.[102] The process theologian, Marjorie H. Suchochi, states that the church is more than the contemporary members; it extends into the long past and it will extend into the future. Suchochi describes the traditional dimension of the church as unity, holiness, apostolicity, and universality.[103]

---

[99] Richard P. McBrien, "Church," *The Westminster Dictionary of Christian Theology,* eds. Alan Richardson, and John Bowden (Philadelphia, PA: The Westminster Press, 1984), 108.

[100] Hans Küng, *The Church* (New York, NY: Westminster, 1967), 10, 37-39, 95.

[101] Emil Brunner, *The Misunderstanding of the Church* (Philadelphia, PA: The Westminster Press, 1951), 10, 60.

[102] Karl Barth, *Church Dogmatics* (Louisville, KY: Westminster John Knox Press, 1957), 84-85.

[103] Marjorie H. Suchocki, *God Christ Church: A Practical Guide to Process Theology* (New York, NY: Crossroad Publishing Co., 1982), 135.

When not true to its purpose, Christians are criticized by the "un-churched" due to the inconsistent confession of faith and practices. Those outside of the church perceive the church or particular congregations to be hypocritical, sheltered, too political, judgmental, and focused on getting saved.[104] These criticisms, perhaps, relate to our present problem of the "dying church" syndrome due to various reasons that have been mentioned, not the least of which is the lack of the supernatural gifts of the Holy Spirit.

The church is a mission, rather than the church having a mission. It exists to fulfill the will of God, and as such is an instrument of reconciliation. That is the purpose of the church's existence for the whole world. The church carries out its mission by proclaiming the good news of God's grace and seeking the fulfillment of God's plan in the world. It represents the gospel within the faith community (ministry) and outside of the faith community (mission). The mission of the church is a holistic one for the entire world. The church exists to serve the world as Jesus came to serve the world. The ministry of reconciliation within and without the church is to keep the story of Jesus alive through worship, preaching, and sacraments.[105] The church exists for the future—a prolepsis that anticipates the fuller reality of God's eschatological community.[106]

The church anticipates the world's future. It is called by God to witness with that wider reality, to witness with high expectation as it lives out the resurrection of Jesus Christ and his promises for the future of creation. The church is an eschatological

---

[104] David Kinnaman, *Unchristian* (Grand Rapids, MI: Baker Books, 2007), 5.

[105] Tyron Inbody, T*he Faith of the Christian Church* (Grand Rapids, MI: William B. Eerdmans Publishing Co., 2005), 263, 265-266.

[106] Ted Peters, God, *The World's Future* (Minneapolis, MN: Fortress, 2000), 276.

community, which is a sign of the definitive reign of God.[107] The mission of the church is to spread the kingdom of God, rather than the church itself. The goal is not the glorification of the church but the glorification of the Father through the Son in the Holy Spirit. The divine mission of the church is to lead the Trinitarian interpretation of the history of God's dealing with the world.[108] Preaching the Kingdom of God that is and that is yet to come means to spread the love of Jesus Christ through the gospel of healing and the proclamation of the word of God.

Love comes from God. Believers need to be connected through the church with the source of the power of love through the spiritual discipline of a prayer life. Prayed theology is at its most adequate and vibrant when the community of faith begins to become fully aware of the power of prayer and lives out the life of prayer. No praise and thanksgiving is adequate unless it touches through prayer and practice the heartbreak and the suffering of the world in Christ.

Although prayer and power are inseparable, God's power belongs to God, and no one can possess the power as a gift. Christians become a channel for God's power. Our relation to the power of the Holy Spirit should be in becoming a vessel by the grace of God for the power of God.[109] In Romans 1:16, Paul said, "I am not ashamed of the gospel because it is the power of God for the salvation of everyone who believes." When Paul proclaimed the gospel, the message was followed by signs and miracles through the power of the Spirit (Romans 15:18-19). Again in 1 Corinthians 2:4-5, Paul preached not

---

[107] Peters, 272.

[108] Jurgen Moltmann, *The Church in the Power of the Spirit* (New York, NY: Harper & Row Publishers, 1975), 11.

[109] Packer and others, The *Kingdom,* 214.

with wise and persuasive words, but with a demonstration of the Spirit's power so that the listener's faith might not rest on human wisdom, but on God's power.

The powerful ministry of the growing Charismatic churches is in part in their healing ministry, a ministry in which every member is encouraged to be empowered and equipped.[110] The central element of Christian tradition is the conviction that the Christian life is a matter of the experienced power and presence of the Holy Spirit. According to the New Testament, when Jesus Christ commissioned his disciples, he also empowered the church, representative of Christ, to carry out his mission. It is the presence of God, the Holy Spirit that enables the church to carry out the mission.[111] The church is a place of care by tending to the broken people in order for them to grow fully whole in Christ. Church renewal is more than numeric growth. True church renewal does not overlook its efforts toward inner healing through reconciliation, the forgiveness of sinners, and liberation of the oppressed for healing and salvation; if these are present, numeric growth will follow by the power of the Holy Spirit.

The church, *ecclesia,* belongs to the Lord for the people of God, and it becomes healthy when there is continuing fellowship with the Triune God, with others, and with creation. When this relationship is broken, people hunger and thirst physically, emotionally, spiritually, and relationally. There are many broken people in the world, both within and without the church walls. People have an inborn desire to be healed, and they are looking for a place to receive that healing. The church is called to be the place of

---

[110] Lederle, *Theology*, 139.

[111] Thomas and Wondra, *Introduction,* 260.

hope and healing and the place to equip the saints for that healing through the work of the Holy Spirit.

One of the greatest miracles in history is that the church has survived in spite of severe persecutions, divisions, and dangerous trials. The gates of hell did not prevail against the church. It is a miracle that all people, races, genders, and cultures can be strengthened in their faith by uniting in common prayer in Christ.[112] The Holy Spirit is the way the risen Christ is present in the church, and the Christian life is the life in Christ and in the Body of Christ, the church.[113] The Holy Spirit continues to renew the church in process and progress toward unity, peace, justice, and the restoration of relationships with God and other creatures.

The church needs to be taken seriously by her members and by the world. For that to be true, then the church must recapture a vision of ecclesiology that stresses what the church has to offer that cannot be readily found elsewhere, namely salvation, transformation, and deep healing. The church is a spiritual hospital in and through which God works to bring about healing.[114] Some churches, including HPCUMC, reach out to the people in the community through various ministries such as recovery support groups for alcohol, drug, gambling, sexual and food addictions, and others. The church building is also used to care for those in need, thus functioning as a spiritual hospital if and when it cooperates with the Holy Spirit, the divine Healer.

---

[112] Brunner, *The Misunderstanding,* 117.

[113] Thomas and Wondra, *Introduction*, 220.

[114] Vickers, *Minding,* 91.

All people, regardless of their faith, have faced trials whether physically, emotionally, intellectually, spiritually, and relationally. They have battled against demonic forces and inner struggles, including selfishness, resentment, greed, and disorder. Jason Vickers states that, the church, therefore lives most faithfully when it calls attention to the collective need of all inside and outside the church for the healing and restorative power of the Holy Spirit in every aspect of life. The Holy Spirit is present and wants to be at work in the church rescuing people and communities from the destructiveness of sin, healing people and communities of their brokenness and dysfunction, and restoring people and communities to joyous communion with the Holy Trinity, with their friends and with their enemies, and with the whole creation.[115]

The Christian Church in the twenty-first century must reintegrate two aspects of the work of the Holy Spirit. These two aspects are reclaiming the supernatural dimension of Christianity by Pentecostalism and the renewal of the call to the visible unity of the church by Ecumenism.[116] This is especially true for many churches, which have distanced themselves from the supernatural phenomena even though they are an important part of the complete gospel message of Jesus Christ. As was noted, this could be one of the main reasons that churches have experienced decline for many decades.

---

[115] Vickers, 93.

[116] Lederle, 8.

Summary

The ultimate goals in starting healing worship are to have an intimate relationship with God for the salvation of humanity, and to be empowered to love others by ministering to the sick, the lost, and to those who hunger and thirst for more of God. The renewal of the church includes renewal of worship, seeking God's heart and listening to God in order to witness to the love and power of God in the world. When the Holy Spirit takes charge of the worship, when the Holy Spirit leads worship in a fresh way, the Spirit enables believers to bear witness to Jesus Christ in word and deed, preaching and healing. Word and deed are equally important for all believers of Jesus Christ, who commanded the church to continue the ministry of preaching, teaching, and healing by the power of the Holy Spirit.

What would it take for traditional mainline churches to have healing worship, experiencing and encountering God with the *charismata* of the Holy Spirit during their regular Sunday worship? What would it take for the church to pray for the sick and the needy as a lifestyle of the congregation? The healing and impartation of the Holy Spirit ought to be as normal as teaching and preaching the words of God as we learn to respond to the spontaneity of the Holy Spirit. Jesus has commissioned his church to obey everything that he commanded to the disciples. If miracles, signs and wonders are no longer valid as cessationists claim, reading the Gospels and the *Book of Acts* is no longer necessary except possibly just as good literature. There is also no longer a need to rely on the Holy Spirit. But, the Good News is that Jesus has promised that as his followers believe and strive to carry on his full ministry in word and deed that they have been

granted his power to continue the ministry of word and deed by the power of the Holy Spirit for the glory of God.

Jesus heard, saw, and did/obeyed everything according to the will of the Father God, and he even was empowered by the Holy Spirit. Through good deeds, Jesus revealed the heart and works of God. Jesus commissioned his disciples to do the same and even greater works than Jesus with his power and authority. John Wesley followed the movements of the Holy Spirit and ministered to the sick and the poor by the Gospel of word and deed. The church has to hear God and to know God's heart in order to share the good news in the world by the power of the Holy Spirit, bringing the Kingdom of God on earth as it is in heaven. The church is called to get out of control and under the authority of the Holy Spirit not only to survive but to thrive for the righteousness of God.

Without the saving grace of God in Jesus Christ through the Holy Spirit, healing worship cannot be done, for the Spirit equips the church to heal and deliver God's people through reconciliation for the glory of God. Becoming and making disciples of Jesus Christ through the ministry of healing, deliverance, and the supernatural power of the Holy Spirit is a way of Christian living on earth. The next chapter reviews literature pertinent to the implementing and methodology for healing worship to empower that such Christian living in a traditional United Methodist Church.

CHAPTER THREE

INTEGRATION

This chapter focuses on literature, integrating known writings and studies relating to the subject of prayer and healing and deliverance. Understanding this topic is paramount in developing and establishing a model of healing ministry in the life of the church and community for the Kingdom and the glory of God. Jesus manifested the heart of God with good deeds. In Mark, Jesus called his disciples to work in and for the glory of God, proclaiming the message through word and deed and casting out demons (Mark 3:14). There are many books and articles, testifying to these powerful ministries of Jesus Christ in healing and the supernatural works of God in the Holy Spirit. The writer has selected the following works to aid in developing in a traditional congregation a new model for ministry to equip Christians for prayer and healing worship.

Vital spiritual disciplines of Prayer and Healing

Not only did Jesus model the way of the righteous of God, but he also expected his disciples to manifest the will of God by the Holy Spirit as they are clothed in power, thus making disciples of Jesus Christ. Jesus continues to transform lives, churches, communities, and the world through the ministry of prayer and healing. This transformation happens when the broken, hurt, sick, hungry, and the lost encounter the resurrected Christ in the Holy Spirit. As mentioned earlier, Christian healing involves

physical, emotional/mental, and spiritual healing, as well as experiencing freedom from the spirit of darkness and evil. There is more than one method or model to implement the healing ministry. God is Creator who can use many facets to bless God's people in Christ, including charitable, sacramental, and charismatic ministries.[1] Many traditional churches have kept the rich tradition of sacramental healing and charitable ministries, while turned away from the charismata gifts and supernatural divine healing. This has created a vacuum at the heart of the Gospel's presentation even though many believers have been seeking God's kingdom through healing and deliverance.

It is not surprising that a large number of Christians are seeking worship services where they can find vibrant life. They are changing church affiliation in order to be a part of powerful and anointed churches.[2] At the same time many traditional churches do not allow the worship service or liturgies to express prophecies, words of knowledge, healing prayers, and other charismata. Their congregational worship services do not assist the Holy Spirit to have control.[3] They encourage people to pray if they can pray elsewhere in the building as long as they do not disturb the well-planned worship services, worrying that if the service lasts longer than an hour, people will lose their focus. To create a more prayerful atmosphere, churches can try simple prayer practices, along with the laying on

---

[1] "Health is a dynamic state of complete physical, mental, spiritual, and social wellbeing and not merely the absence of disease or infirmity." *World Health Organization*, 1998.

[2] MacNutt, 163.

[3] Bill Johnson and Randy Clark, *The Essential Guide to Healing: Equipping All Christians to Pray for the Sick* (Minneapolis, MN: Chosen, 2011), 106.

hands during regular worship services.[4] In Randy Clark's book, *There is More! Reclaiming The Power of Impartation,* Clark writes about the power of laying on hands for impartation. Impartation often involves the gift of prophesy, words of knowledge, baptism of the Holy Spirit, gifts of healing, and the fruit that come out of these experiences that gives evidence of the work of the Holy Spirit. The Holy Spirit transfers the anointing of God to believers through laying on of hands in order to empower/equip them for kingdom works. Receiving the impartation through the laying on of hands, believers powerfully minister to the poor, the widowed, and the orphans as well as in the sharing of the charismatic gifts of vision and understanding the will of God. Others can receive impartation through reading and hearing someone's testimonies or by just waiting on the Lord.[5]

Many people both inside and outside the church walls are crying out for compassion. They are dying spiritually and emotionally because they have not received the healthy and whole salvation of their souls.[6] Healthy living is characterized by having salvation through physical, spiritual, and emotional, relational, and ecological healings in Jesus Christ. It is the commission of Jesus Christ that Christian churches minister to all people who need God's healing. Everyone needs some kind of healings since we are living in a broken society. Through the ministry of healing lives can be saved by the power of the Holy Spirit. There are many lost sheep among Christians today, even as

---

[4] Evelyn Frost, *Christian Healing: A Consideration of the Place Spiritual Healing in the Church Today in the light of the Doctrine and Practices of the Ante-Nicene Church* (London: A. R. Mowbray & Co.1940), 40.

[5] Randy Clark, *There is More* (Minneapolis, MN: Chosen, 2013), 53-54, 76, 137.

[6] Francis MacNutt, *The Healing Reawakening: Reclaiming Our Lost Inheritance* (Grand Rapids, MI: Chosen, 2005), 22.

there were lost sheep in the house of Israel (Matt 10:6). The church of Jesus Christ is a place where people gather to experience healing and hope, as well as proclaiming the Gospel to the sick, broken, poor, and the oppressed. Christians are the imitators of Jesus who showed us the way of life, and promised the power to heal and cast out demons to those who believe. He also promised that signs will accompany those who believe in his name (Mark 16:18).

Non-traditional Charismatic churches throughout the world emphasize the biblical expression of the gifts of healing and deliverance and the miraculous power of the Holy Spirit. As stated earlier though, cessationists do not believe in the miraculous gifts of the Holy Spirit. They argue that healing, deliverance, and prophesy ceased after the biblical apostolic times. This doctrine has handicapped the ministry of healing in the mainline churches.[7] Martin Luther, Calvin, and Augustine held to the theology of cessationism in the beginning of their faith journey. But in later years, Augustine as well as Luther and Calvin experienced the healing power of God. Augustine described the healing ministry that flowered in his diocese after his acceptance of healing prayer.[8]

The mainline churches have declined in membership by almost 20% since 1960 while the United States' population has grown by about 13%. In 2010, there were only half as many mainline Protestant churches as there were 40 years earlier.[9] Churches that have emphasized the importance of prayer and practiced healing prayer have grown as

---

[7] Ruthven, *What's Wrong*, 30, 32.

[8] De Arteaga, *Forging*, 93, 107.

[9] Martha Grace Reese, *Unbinding your Heart: 40 Days of Prayer & Faith Sharing* (St. Louis, MO: Chalice Press, 2008), 6.

stated.[10] To reverse this trend, declining churches desperately need the authentic demonstration and impartation of the charisma of the Holy Spirit and of valid supernatural experience.[11] These gifts of the Holy Spirit, manifestations of the power of God, assist believers in experiencing the love of God and seeking the heart of God in order to share the love of Jesus Christ with others.

The theme of the 2012 Annual Conference of the West Ohio Conference of the United Methodist Church was "Proclaiming the Gospel message of Jesus Christ and healing people everywhere." Over the decades, the healing emphasis in the United Methodist denomination has focused on the area of global poverty, including the prevention of deadly diseases, an effort which is critically needed. In addition, the common focus of a healing ministry is directed towards the naturalistic and humanistic ways of serving people through soup kitchens, Meals on Wheels, relief ministries, feeding the poor, care ministries, and recovery groups. Though this is admirable, a broader offering of healing through the church is needed.

Martha Grace Reese spent seven years researching mainline churches. She states that the lack of evangelism or faith-sharing has contributed to the decline of churches. The main reason for believers not sharing the Gospel with others is simply due to a lack of focus on it.[12] This same "lack of focus" also applies to the ministry of healing and

---

[10] C. Peter Wagner, *How to Have A Healing Ministry in Any Church* (Ventura, CA: Regal Books), 69.

[11] Lederle, 227.

[12] Reese, 13.

prayer; we simply have not emphasized sharing Jesus' whole gospel of healing and wholeness over the decades.

In spite of the five decades of decline in the mainline church, the tide is turning, and some United Methodist churches are experiencing the supernatural power of God. During the time of charismatic renewal (1960-1990), some mainline churches have experienced the power of the Holy Spirit.[13] Scott Kelso stated that Christians in the twenty-first century are searching and opening their eyes to the miraculous healing and power of God regardless of their denominational affiliation. Christians are discovering transformation from sickness to health, death to life, and oppression to liberty through the power of healing. The work of salvation is to improve and elevate the conditions of human life, which is the central understanding of salvation in human history.[14] Healing salvation is a process, becoming a whole person, which involves interaction and cooperation between people, sinners and victims.[15] As we have seen, Christians can focus on healing with slightly different perspectives; one is pastoral or counseling healings, and another is supernatural divine healings. All are needed, as they focus in God who wants God's people to be whole from their many and various issues and illnesses.

Healing from addictions begins to take place when churches and people understand that there are many broken persons who have struggled to overcome different addictions. These people need restoration, forgiveness for themselves and others, and

---

[13] Scott Kelso, *Ice on Fire: A New Day For the 21st Century Church* (Nashville, TN: Nelson, Inc., 2006), 85.

[14] Gustavo Gutierrez, *A Theology Of Liberation.* Translated and edited by Sister Caridad Inda and John Eagleson (Maryknoll, NY: Orbis Books, 1973), 117, 121.

[15] Andrew Sung Park, *The Wounded Heart of God* (Nashville, TN: Abingdon Press, 1993), 101, 109.

renewal of their minds and spirits. Through the community of acceptance and forgiveness, in a caring congregation people can experience healing and not just through individual effort and responsibility. To experience healing, a spiritual perspective is a central resource for prevention in all addictive problems.[16] But the problem remains that many churches do not provide effective healing worship and ministry to the sick and addicted. Thus, individuals look elsewhere for support without understanding the true source of healing which the church should be offering.

The difference between Christian healing and other spiritual healing is that Christian healing is healing of the whole person, of mind, body, and spirit, as well as relational and ecological healings for the salvation of humanity. In comparison, there is holistic healing such as in New Age practices that embrace a wide variety of traditional and alternative health care practices. This kind of spiritual practice includes a blend of alternative (complementary), allopathic approaches, and Therapeutic Touch.[17] Non-Christ centered healing methods may have theoretical merits, but they are directed toward naturalistic ways of healing and not the whole nature of the individual.

In general, churches are genuinely concerned about the sick and about the health of their congregations. It should therefore be the norm for every Christian to be active in a ministry of laying hands on the sick and praying for recovery. A healing ministry should be available to the whole church not limited to a few gifted persons or a group of people.[18] The secret of success in ministry as a church is to find a need and do something

---

[16] Evans, 141-142.

[17] Ibid., 33-34, 39-40.

[18] Wagner, 209.

about it, including preaching, teaching/equipping, and doing/implementing. Thus good leaders help their congregants to realize that everyone needs healing and wholeness and/or recovery from various addictions and bad habits. The congregants will benefit as they assist one another with love and compassion through the ministry of healing and prayer. Offering and building this ministry is one of the most productive and vital spiritual disciplines for the church.

Preparing hearts for supernatural healing ministry is the beginning of crying out to God for a miracle to breakthrough, but this prayer has to begin to happen in a private place. If there is no individual hunger for self and others, there is no sense of a need to ask for its relief from God in prayer. The prayer has to be passionate enough to move the heart of the one praying in the secret place before taking risks in a public place. The same principle applies to studying the word of God, which comes out of a hunger for God, focusing on the life of Jesus and the movement of the Holy Spirit rather than spending time in the scriptures just for head-knowledge. Luke writes that Apollo was an eloquent man of God, well-versed in the Scripture. He understood the baptism of repentance, water baptism, but he had never heard about the Holy Spirit. Although he was a good teacher, he became more effective and powerful after he learned of and experienced the Holy Spirit (Acts 18: 24-28). Transferring the knowledge from the head to the heart and from the heart to life is the work of the Holy Spirit.

Being filled with the Holy Spirit takes more than one experience. Thus, Bill Johnson recommends that it is necessary to associate with anointed leaders of God in order to keep us moving forward. When we practice together what we have learned, our

knowledge comes alive as steps of risk are taken.[19] The power to work miracles was the supreme proof that the apostles had inherited the mission and authority of Jesus. Their good works and spiritual growth in Christ represent the truth of God and the power of the Christian message in the world.[20]

As stated earlier, the first place to start the ministry of distinctive Christian healing is prayer in, to, and through Jesus Christ. Knowing about prayer and living out a life of prayer are two different things. In the same way there may be a disconnection between need-based ministry and knowledge-based ministry. Churches often pray together as a duty without much expectation. But, Jesus prayed and fasted, and was empowered by the Holy Spirit. In his prayer life, Jesus heard the voice of God, then he obeyed everything that was the will of his Father God; doing and completing the will of God was his food (John 4:34). Believers, who gathered to pray, were fed by the outpouring of the Holy Spirit, and they carried out the ministry of healing with love and power.

Prayer is listening to God's heart, and it is a dialogue. Hearing the voice of the Holy Spirit is as important for intercessors as knowing the guidance of Jesus Christ in order to harvest a fruitful healing ministry. Christians learn to know God's heart through an intimate relationship with the Triune God in prayer and in prayerful reading of the Word of God. A healing ministry will not be fruitful without prayer, so the church must earnestly pray for the sick with Christ's love in order for them to experience God's healing power.

---

[19] Bill Johnson, 149-152.

[20] Emerson S. Colaw, *Jesus Comes Today Series: Thoughts On Divine Healing* (Nashville, TN: The Upper Room, 1952), 17.

> The prayer of faith will save the sick, and the Lord will raise them up; and anyone who committed sin will be forgiven. Therefore confess your sins to one another, and pray for one another, so that you may be healed" (James 5:15).

It is a lifestyle of believers to pray for others. Christians should pray together for the love of God not only in the church but also at home. Practicing prayer for a sick family member is a simple yet good ministry within the family of God, the Body of Christ. For instance, giving a simple invitation during the worship service is a way to encourage people to experience prayer life publically and to create a praying atmosphere. Praying together corporately takes an intentional effort to make it an integral part of Sunday morning worship.[21] One of the best ways to create an atmosphere of prayer in faith is to start with an overwhelming awareness of need from congregants requests and to realize the impossibility of our meeting or healing those needs apart from God.[22]

The congregational prayer movement is a vital step for change, opening a new paradigm for the power of evangelism in healing and prayer ministry. Without God, miraculous healings will not happen. Expecting that someone will be healed every Sunday or at other prayer meetings will bring a positive shift of expectation; however, Christians do not expect a personal Pentecost. These are good Christians who love the Lord. They are dutiful, loyal, committed, attending church every Sunday, but not filled with a sense that they could pray for the sick and see change. People pray without much

---

[21] C. Peter Wagner, *How To Have A Healing Ministry In Any Church* (Ventura, CA: Regal Books, 1998), 206-201.

[22] Bill Johnson and Randy Clark, *The Essential Guide to Healing: Equipping All Christians to Pray for the Sick* (Minneapolis, MN: Chosen, 2011), 146.

expectation because they want to protect themselves from disappointment[23] and from vulnerability.

The movement of the Holy Spirit for John Wesley and his friends began with a simple and yet disciplined prayer life, leading him to experience the baptism of the Holy Spirit with power, healing, and other gifts of the Holy Spirit. His private and corporate prayers were essential to his ministry as he practiced a deep spiritual piety through the life of personal prayer. His prayer life affected all he did as a man of prayer.[24] Praying for healing and the ministry to the sick and poor was born out of the needs of his people. Although United Methodist believers honor and respect our founder's genius in using his organizational gifts, it is uncommon to honor his ministry of miraculous healing, deliverance, or other supernatural phenomena.

Yet, the power of intercession for healing is evident. Candy Brown's research shows that about two-thirds of Pentecostals received healing through intercessory prayers from others. They have experienced great healing in praying together compared with praying alone at home, which is about 35% effective. Sometimes, Christians do not like to ask for prayer, but Brown's research has shown that those who ask others for prayer are more likely to experience healing. Once they have experienced the power of prayer, they will receive further prayers and requests for prayers from others due to their personal

---

[23] MacNutt, 94.

[24] R. Jeffrey Hiatt, "John Wesley & Healing: Developing A Wesleyan Missiology," *The Asbury Theological Journal* 59 (2004), 96.

experiences of healing prayer.[25] Praying together is also the best way to navigate the changes that come through the experience of miraculous healings.

As stated throughout this section, healing ministry cannot be sustained without prayer, which is the furnace for a growing and vibrant congregation. Praying for the healing of the sick is to welcome in and encounter the living Christ, the divine Healer. The ministry of healing and prayer builds up the church and individuals, contributing to the growth and health of the church and the community. A personal encounter with God in Jesus Christ is at the heart of all Christian religion, leading us to live a whole life through the power of the Holy Spirit.

Theory and Healing Ministry

Transferring biblical knowledge and theory to transformative action of prayer and healing is a key for the practical ministry of the writer. The purpose of initiating the transformative ministry of prayer and healing has been met as the Holy Spirit has created the atmosphere of prayer in the writer's traditional congregation, along with the development of a model of ministry for healing and prayer worship. This model of ministry can be used in establishing a healing ministry in other contexts for the purpose of reaching out to hurting people for the gospel of Jesus Christ. Prayer and healing is powerful evangelism, leading people to Christ though the community of faith.

Spiritual formation takes time, especially in a large traditional United Methodist church. Churches and Christians feel more comfortable in serving the needy than by changing them through the power of prayer. Creating a praying atmosphere is not only a

---

[25] Candy Gunther Brown, *Testing Prayer: Science and Healing* (Cambridge, MA: Harvard Press, 2012), 121.

prerequisite for fruitful healing ministry training; it is the core essential ministry of the church. Although praying for the sick is not unusual for Christian churches, praying together in congregational worship is a totally different story, especially in North America. The starting point for the renewal/revival movement in the United Methodist Church and others is the stirring up of the hearts of people with prayer through the Holy Spirit.

The transformation of our minds and hearts is a necessary process and the work of the Holy Spirit for revitalizing existing churches. Some pastors and church leaders are eager to attend retreats and workshops in order to be equipped so they can train others and be used as the instruments of revitalization. They are more eager to gain knowledge for information than being transformed with the discipline of prayer by the Holy Spirit. While the importance of prayer life has been taught, the highly effective practice of actually praying and crying out for the fullness of the Holy Spirit for renewal is rare. Could this be the time to experience and be filled with the Holy Spirit by implementing prayer and healing worship in order to revitalize lukewarm churches and for the transformation of lives?

As stated previously, the Christian church in the twenty-first century is being called to integrate two aspects of the work of the Holy Spirit: reclaiming the supernatural dimension of Christianity in Pentecostalism and renewing the call to the visible unity of the church by ecumenism.[26] This is especially true for many of our churches, which have distanced themselves from supernatural phenomena even though it is an important part of the gospel message of Jesus Christ. Christians who are growing deeper in faith seek and

---

[26] Henry I. Lederle, *Theology With The Spirit: The Future of the Pentecostal &Charismatic movements in the 21st Century* (Tulsa, OK: Word & Spirit, 2010), 8.

desire certain miraculous charismata, in addition to piety and moral behavior, which are essential expressions of imitating Christ. Baptism by the power of the Holy Spirit empowers followers of Christ to love and serve others. Revival therefore is not about self-seeking power and control, but rather it is the power to love others with humility.[27] Revival is the holiness movement in hearts and minds, leading Christians to act as they hear and follow the way of faith in Jesus Christ through the Holy Spirit. What then are some practical steps for congregations to take that will lead toward the ministry of prayer and healing worship?

How has God prepared the HPCUMC congregation?

Having been recognized as a community church, the HPCUMC congregation has had positive influence with community partners. Other non-church support groups also have used the facility over the years as they struggle to overcome the disease of addictions, which is a serious health care problem in America. The church needs to collaboratively respond with the people in the community in order to serve them with the gospel of Christian healing and wholeness. HPCUMC has developed a relationship with an unemployed support group of seventy to ninety people who have met weekly in the building for the last 20 years. Although the group did not see the need of spiritual guidance at first, many of them have grown to appreciate the spiritual support, words of encouragement and prayer, in addition to employment pointers. The long term unemployment has caused depression, leading to divorce and other related issues.

In addition to developing a positive relationship with our community, HPCUMC has practiced corporate prayer. Evolving a praying atmosphere is not a quick fix; rather it

[27] Clark, 183, 186,

has to be a steady journey. The church started a prayer movement corporately during the Lenten season in 2011. The *40 Days of Prayer and Fasting* was initiated as leaders and individuals were encouraged to participate. The *40 Days Prayer Calendar* was posted along with fasting guidelines and scripture passages. Each person was asked to commit to pray a day or more and fast for the renewal of the church as well as their personal needs. At the end of the 40 days, participants gathered to worship with Holy Communion. Over forty individuals and small groups have joined in the prayer movement, as well as 110 individuals who prayed during the *24 Hour Prayer Vigil*, interceding for the church.

During the *Unbinding Your Heart* study, a large prayer wall was decorated in the HPCUMC Welcome Center. Congregants were encouraged to take time to pray over the requests as well as to post their own (see Appendix). There were over a hundred prayer requests posted including those who needed salvation in Christ Jesus. The *24 Hour Prayer Vigil* was scheduled, and over 100 people committed to intercede for the church for thirty minutes each. This was a new and fresh movement of the Holy Spirit in the life of our congregation. God has fertilized our soil through these prayer movements, which were essential elements for this effort to bear good fruit.

After the prayer and fasting, two eight-week-prayer classes were formed by a lay leader in order for participants to learn more about prayer. During the prayer vigil, the Holy Spirit led a person to intercede all night, running from 6:00 P.M. until 9:00 A.M. during which time she lifted up each name from the church directory. This was her first prayer vigil experience, but the momentum to pray has continued for her.

Then a special prayer retreat was planned and offered not only for our congregation but for other churches in our community. This was the first church-wide

prayer event the church had ever initiated. The leadership came as God moved certain people, according to each person's gifts and ability even though some of the leaders had not experienced the infilling of the Holy Spirit.

A couple of years ago, God ignited a spark of prayer fire here and there in the church as a small group of people gathered at 7:00 A.M. to pray before going to work. The group has met weekly interceding for each other, as well as for church renewal. The group prayed for a deeper relationship with God as well as interceding for the church. The Sunday 7:00 A.M. prayer walkers began to form and prayed for worship services as they blessed and touched each pew, classrooms, hall ways, and the sanctuary. They prayed for worship participants, visitors, preachers, liturgists, choirs, teachers, children, and neighbors.

As described, our church has been nesting prayer movements by the grace of God. Although we are still in the infant stage, we pray for an awakening to break forth, hoping and waiting to be clothed with the power of the Holy Spirit. We have a vision that healing, power and prayer movements will come alive at a greater level than we have ever experienced or can imagine. Terry Teykle writes that there must be an arresting before we have a spiritual awakening, meaning that God reveals our pride, prejudice, self-righteousness, unholy attitudes, lack of prayer, lust, and greed in a time of repentance.[28] The congregation has not prayed this kind of prayer of repentance except during Sunday morning liturgy, and the Holy Spirit has to lead the congregation to heart-felt repentance. As the Spirit leads, the HPCUMC congregation will set before the Lord for his guidance, expecting a soul harvesting for the Kingdom of God:

---

[28]Terry Teykl, *Pray the Price* (Muncie, IN: Prayer Point Press, 1977), 111.

> Then we will expect to see more miracles happen. This move of God may call us out of our comfort zone. Awakening demands us to stretch our spiritual muscles and venture out to receive the blessings of God; nothing tidy or convenient about the move of God. This stage will interrupt our business as usual routines. We may not realize how set in our ways we have become until the waves of revival start rocking the boat.[29]

Healthy Spirit-led churches encourage and expect every member to be empowered and equipped, not just a few gifted leaders. In Ephesians 4:12-13 Paul states that pastor teachers are, "to equip the saints for the work of ministry, for building up the body of Christ, until all of us come to the unity of the faith and of the knowledge of the Son of God, to maturity, to the measure of the full stature of Christ." It is the responsibility of the leaders to equip and empower believers to become involved in healing prayer, trusting that God will heal through the congregation rather than creating a "healing line" in which a pastor or a gifted individual prays for the sick.[30] Churches desperately need the authentic demonstration of the gifts of the Holy Spirit and supernatural experience in order to transform the lives of others as well as themselves.

It is good to be reminded that the United Methodist Church has inherited the rich tradition of John Wesley's holiness movements and the charismata gifts of the Holy Spirit. Thus we need to re-dig the wells of the revival movements of prayer and the supernatural works of Jesus Christ for the glory of God. Although our faithful practice emphasizes the doctrine of sanctification and perfection in love, learning from the history of Pentecostal and Charismatic movements of the early Methodist movement will impact our churches. Although the church has distanced itself from the teaching and practicing

---

[29] Ibid., Teykle, 119.

[30] Lederle,139, 225.

of purity, learning from our past, both successes and failures, could aid in avoiding falling in the same trap. Christians learn as they study church history as Ruthven states that Christian discipleship is a call to imitate the charismatic ministry of the apostles, as well as to live the life of piety and meditation.[31]

Summary

The Great Commandment of love and the Great Commission of disciple making demand word and deed in a ministry of love and compassion. The ministry of healing and prayer is a way of discipleship making and growing by abiding in the love of Jesus Christ as seen throughout the literature section. When God's people pray earnestly, they are expected to bear the fruit of healing and impartation. At the same time, it cannot be forced as branches cannot bear fruit alone. There will be fruit only when the faithful abide in Jesus Christ (John 15:1, 5), and prayer will take them inside his heart as Heidi Baker states. Baker has learned that through anointing we can produce more fruit in a day than in a lifetime of striving and trying. Radical fruit can only flow out of a radical life of obedient love and intimacy with Jesus. If mission or ministry is anything other than love it needs to stop, and such an individual should seek more time in a secret place with Jesus.[32] Spending more time and seeking God's heart is the lifeline for God's ministry of prayer, healing, and deliverance.

---

[31] Jon Ruthven, *What's Wrong with The Protestant Theology*? (Tulsa, OK: Word & Spirit, 2013), 249, 251-252.

[32] "Primacy of Love in Mission With Power," Heidi Baker. *Supernatural Missions: The Impact of the Supernatural on World Mission*. Compiled by Randy Clark (Mechanicsburg, PA: Global Awakening, 2012), 256, 262.

The target audience for the healing ministry is not limited to sick or addicted people, but is inclusive of all who need God's healing presence in their lives as they worship the Triune God. The key aim of healing ministry is to come closer to God through worship that focuses on intimacy with Jesus in the Holy Spirit. The scripture teaches us the difference between King David and King Saul's attitudes toward worship. David had a personal relationship with God and prospered while Saul referred to God as the God of Samuel and floundered (1 Samuel 13-15). One maintained the relationship of heart and the other had the relationship of only knowledge.

The disciples of Jesus Christ are the lovers of their Lord, and they replicate his life out of loving and intimate relationships. From this point of view, this project has focused on equipping and empowering Christians for healing ministry in order to live out the life of discipleship. Now the writer will turn to the practical aspects of the disciple making process, equipping leaders through a particular methodology. The next chapter focuses on this methodology and the hypothesis of positive results.

CHAPTER FOUR

METHODOLOGY

Traditionally, the church has the reputation in the world of being concerned and caring mainly for the salvation of human souls after death. But, there is more; the church of Jesus Christ cares about the holistic-wellbeing of individuals as well as eternal life. The church offers healing and hope for all people, for the advancement of the Kingdom, and for the glory of God on earth. So, the church has to be ready to train and equip Christians in order to minister with the Gospel to those who are physically, emotionally, and spiritually unhealthy and broken.

In order to train Christians, this chapter deals with a selected methodology for developing a model for a healing ministry. The treatment hypothesis is designed to address a problem and attain a solution with expected results from the project. Research was carried out with triangulation methodologies, which have been used to validate the effectiveness of the project hypothesis. Measuring the effectiveness of the training takes time, but it is a necessary process for Christians to fulfill "The Great Commandment" and "The Great Commission" of Jesus Christ.

Hypothesis

The hypothesis of this study is that Christians receiving this training will experience healing and be enabled to pray more frequently, boldly, and confidently than before. Team members will witness and experience more people being healed as they pray for the sick and discern God's intentions for them more clearly. They will not only understand the word of knowledge, but experience it personally through revelations and understanding from God. Participants will feel more joyful and excited in praying for others through an intimate relationship with Jesus Christ. The project will address the problem of the need for healing ministry and worship and the results expected from the research.

Significant results were expected after the completion of the initial ministry training project. A small group of Christians participated in an eight-week-training program with worship and prayer exercises. The teaching tools for the session were the *Ministry Team Training Manual*[1] from the Global Awakening and *How to Hear God*[2] from Dr. Gary Greig's unpublished study. The participants have learned to pay attention to hearing God through impression, dreams, and words of knowledge even though this was a new concept for most group members. There was an expectation to receive and to implement the word of knowledge corporately and personally. This initial ministry team training was designed in such a way that participants would grow spiritually, overcoming the apathy due to the lack of Christian experience in healing and deliverance ministry for the salvation of mind, body, and spirit/soul. The ministry team was equipped as they

---

[1] Randy Clark, *Ministry Team Training Manual* (Mechanicsburg, PA: ANGA, 2004)

[2] Gary Greig's loose notes from "How To Hear God's Voice." (Nov,. 2012).

worshiped God, studied the word of God on healing and prayer, and prayed together based on the lessons they learned, in addition to fellowship.

In spite of good effort and planning, problems existed due to inadequate experience of the charismata of the Holy Spirit among Christians in a traditional church environment. Since healing is an essential ministry of Jesus Christ, all Christian churches are called to reconsider including the ministry of healing in their faithful practice, in spite of any prejudice against the charismata gifts of healing ministry. As noted earlier, many traditional churches have neither focused on the ministry of healing nor equipped Christians to minister to those who struggle with various sicknesses and addictions. Rather, we have learned to accept them as the "norm" and/or out of the scope of Christian ministry and mission. Healing ministry has not been fully accepted in the church; nevertheless the church is a gathering place of healing and hope for the gospel of Jesus Christ to the sick, broken, poor, and the hungry, physically and spiritually.

Therefore, the writer has chosen the action research method by using the ground theory qualitative method, focusing on experimental experiences rather than objective research. The project hypothesis was tested and evaluated with various methodologies. The final hypothesis of the project has been formulated at the end of the research, based on specific findings, outcomes, and results of the ministry training for healing worship and prayer.

The Problem

The major problem of starting a healing ministry at the writer's context or in any traditional congregation is apparent as mentioned. The congregation has had little experience of the charismata of the Holy Spirit through healing and prayer. In addition, there is inadequate support from the majority of the congregation including lead pastors and leaders of the church due to the lack of focus for this ministry. The lack of personal experience of the Holy Spirit leads to apathy. Also, for traditional mainline churches, the word "charismatic" is often understood as a negative concept as it is perceived to be related only to speaking in tongues. This kind of connotation can be avoided through training and experiencing the works of the Holy Spirit. The important step in overcoming our doubts and indifference toward the miraculous works of the Holy Spirit occur when experiencing the reality of the power of corporate and individual prayers. In other words, the apathetic behavior results in the disconnection between word and deed and between prayer and the power of the Holy Spirit in the life of the traditional mainline congregation.

Just as the disciples of Jesus Christ had to learn continually, Christians also need to be trained to grow with other believers through the guidance of the Holy Spirit. Discipleship includes healing the sick, as well as preaching, teaching, and living out the Word of God. Healing and praying for the sick should be as natural as preaching in the life of a church and a natural part of Christian living. Doing good deeds is the righteousness of God, furthering the Kingdom of God. When John the Baptist questioned Jesus' identity, Jesus simply responded with the good deeds of God: "the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, and the poor have good news brought to them," (Matt. 11:5), which is the fulfillment of

Isaiah's prophesy (Isaiah 35:5-6, 26:19, 42:7, 61:1). Therefore, the good news of Jesus Christ is shared and experienced in both work and word. Jesus gave authority to his disciples (Matt 10:1) and expects all Christians to carry out that mission to all people.

Healing and salvation have the same root meanings. Salvation refers to rescue from danger, divine judgment, and deliverance as well as from sin and eternal punishment. The faithful participate in the life of the divine with the restoration of a broken personal relationship, communion, and fellowship with God through the forgiveness of sin. Through the crucifixion and the resurrection of Jesus Christ, evil powers have been conquered which is the core of the salvation story.[3] People become whole when they experience healing from their sicknesses, oppressions, sins, and death. Healing is the reunion of the estranged, overcoming the split between humankind and God, humankind and the world, and humankind with each other. Salvation is refuting the old life of estrangement by being transformed into the new life in and of Jesus Christ.[4]

Although the knowledge and wisdom of the writer are inadequate, the project focuses on the need of the personal and corporate experiences of the charismata of the Holy Spirit for the HPCUMC congregation. The proposed solution to the problem is to implement healing worship and prayer through a training program in the church. St. Augustine is an excellent model for the hoped for results as he changed his theological perspective after his own personal experience of miraculous healing and the subsequent casting off of the theology of cessationism! This writer concurs that the Holy Spirit

---

[3] J. C. Renton, "*Salvation,*" *The Westminster Dictionary of Christian Theology.* eds. Alan Richardson, and John Bowden (Philadelphia, PA: Westminster Press, 1969), 520-521.

[4] Paul Tillich, *Systematic Theology,* 3 vols. (Chicago, IL: University of Chicago Press, 1967), 3:45-46, 3:146, 3:166.

described in the *Old Testament* performs all the functions which are ascribed to the Holy Ghost of the *New Testament* and bears all the same characteristics.[5] After Pentecost, the Holy Spirit is often characterized as the Spirit of prophecy, glossolalia, superhuman awareness or strength, as well as the power to heal and to perform miraculous mighty works. The writer's pneumatology is based on this biblical profile, and the writer believes the Church's experience of the Holy Spirit today ought to be characterized by an abundance of charismata.[6] This ministry project with the help of the Holy Spirit aims to equip Christians to open their hearts and to hunger for the abundance of charismata available even to a traditional United Methodist congregation.

Research Methodology

This qualitative action research utilizes phenomenological methodology, which focuses on subjective interpretation utilizing the participants' experience. Open-ended questionnaires were implemented before and after the eight-week training sessions in order to test the effectiveness of the hypothesis. Questionnaires were administered validating the project outcome from participants in the healing and prayer ministry training. In addition, results were gathered from the study's triangulated sources from other data such as an observational journal and participatory interview, along with other feedback, showing the results of the eight-week training session.

---

[5] "The Holy Spirit in the Old Testament," *The Presbyterian and Reformed Review,* VI (1895), reprinted in *BBW*, II. New Testament," *The Presbyterian and Reformed Review,* VI (1895), 87, reprinted in *WBBW*, II, 125, 124.

[6] Georges Combet and others, eds., *Healing and the Spirit* (New York, NY: Seabury Press, 1976), chapter 3's summary.

The observational journal was recorded on a weekly basis. This journal included participants' responses, testimonies, comments, attitudes, and observations from group discussions. The first segment of each ninety minute session was worship, singing unto the living God. The style of worship was formulated and developed by the participants as they gathered to praise God. The changes of behavior in worship, prayer attitude, and healing experiences were recorded in the writer's observational journal.

The participatory interview methodology was chosen to gather more insights and detailed-information about the training session. Feedback from a specific participant was collected in order to contribute a different perspective by gathering honest dialogues that represented a minority voice. One interviewee was specifically selected as one with a distinctive and diverse opinion other than that of the rest of the group. Different opinions were valued in order to complete this project with integrity. In addition, other contrary feedback was included from different participants about the ministry training project.

Measurement

To verify the results of this qualitative action research, data was collected and coded with pre and post questionnaires, organizing and transcribing interviews with participants recorded through and based on observation. Gathered and coded data was judged for credibility through open communication with the writer's context associates, participants, colleagues, and professional associates. After gathering all pertinent data, the outcome was interpreted objectively, and the collected data was categorized according to the group's typical reactions and responses based on the topics. Since it has included all aspects of participants' feedback through proper coding of the action

research project, the credibility of the data can be seen as it is shown. The detailed feedback and its credibility are described in the field experiences.

Conclusion

It is evident that good health is a leading concern for most people in our society, as experience shows that most prayer requests are related to health issues. Desiring to be healthy is ranked as of first importance for most people; family issues follow as second area of concern. Profit and non-profit organizations such as hospitals, health care agencies, clinics, recovery and support organization, have promoted their services and responded to the physical, emotional, and mental needs of people. Support groups exist to help those with various problems including alcohol, drugs, sex, gambling, overeating, depression, divorce, and grief.

The process of equipping potential ministers for healing and deliverance ministry is designed to lead the traditional church in living out the Great Commandment of love and to obey the Great Commission of Jesus Christ for the glory of God through the supernatural power of God. Christians are called to have a personal Pentecost through prayer, worship, and healing, as well as a supernatural encounter with God by the Holy Spirit. And, healing ministry is a way not only to love God but to love others, the foundational work of disciples. After the training, the trained-ministry team is expected to be filled with a sense of the need to pray for the sick and to see changes as they partner with the Holy Spirit. They are likely to pray more for the sick and thus be empowered with freedom in the power of God with the great expectation of healing.

The project and potential ministry design implemented in the eight-week-ministry-training process for healing and prayer emphasized the areas of worship, prayer, and healing. Participants completing the ministry training were to experience the healing power of God through the word of knowledge, healing prayer, and the empowerment of the Holy Spirit. To validate the project's effectiveness, triangulation methodologies were selected along with survey questionnaires, journals, and other feedback from personal interviews. The results of the project will be valuable for usefulness in the church, since they have included different types of methodologies, along with colleague's comments, observations, and professional associates' interviews. Both positive and negative feedback were recorded in order to avoid a biased report favoring the writer' own interests.

CHAPTER FIVE

FIELD EXPERIENCE

Jesus commissioned and empowered Christians and churches to bring good news to the lost, sick, and hungry, transforming lives by the grace of God. Thus, ordinary believers become extraordinary people of God as they are infused by the Holy Spirit. Since healing ministry is evangelism, reaching out and drawing people closer to God by the presence of the Holy Spirit in worship and prayer is a key component of the training session. In order to share the gospel of healing, this chapter summarizes the content of the teaching material for the eight-weekly-training sessions with an explanation of the data regarding the training program at Hyde Park Community United Methodist. The effectiveness of taking the training is tested through triangulation methodologies and analysis of its data, along with a description of what really happened and how it began to form healing worship in this traditional church. The prayer guiding the training was for the Spirit of the living God to fall afresh on the participants:

> When the Spirit of truth comes, he will guide you into all the truth; for he will not speak on his own, but will speak whatever he hears, and he will declare to you the things that are to come" (John 16:13).

The Content of the Sessions

The training sessions began with a group of twelve Christians who gathered weekly for fellowship, study, and worship with prayer. The short term goal of this training was to equip them for healing ministry as stated in the action research project of the writer. The long term goal of the training is to re-dig the well of John Wesley's revival movements of the Holy Spirit for the HPCUMC congregation, churches, and our denomination, as well as for the people in our city. It is the prayer of this writer to connect and to network with other fellow servants of the Lord for the salvation/healing of broken souls, minds, bodies, and relationships for the glory of God on earth as it is in heaven.

Each session consisted of worship, focusing on God through the study of the prepared lesson and prayer among participants. Spiritual growth and unity among the group were the core components of the training session. Christian maturity was expected through an intimate relationship with Jesus Christ and with one another. The meetings lasted about ninety minutes. The participants were exposed to and learned to adapt to a new model for healing worship and prayer. From the beginning, the group members were assigned a prayer partner, emphasizing the necessity of prayer throughout the program. Participants were encouraged and reminded the importance of prayer life as seen through the life and the ministry of Jesus.

In "Session One," the participants studied the basic understanding of salvation in relation to healing. They also learned the root meanings of salvation based on the biblical use of the word, which proved to be helpful in reducing misconceptions about healing ministry. Although salvation and healing are commonly used terminologies throughout

Christianity and in the Bible, they are not popularly used among mainline Christians due to their misinterpretation as part of a conservative or fundamentalist doctrine.

After the session-one study and discussion, the group had time to reflect on their salvation and healing experiences. Since self-reflective questions and candid answers are a healthy spiritual practice for the Christian's faith journey, participants were asked, "What is my personal story, the story of salvation or healing?" If individuals did not have the assurance of faith, it was a good opportunity for them to check on the salvation of their souls by asking, "How is my soul with God?" This was important, for if one does not have a personal relationship with the Triune God leading others to Christian healing and salvation of mind, body, and spirit/soul will not be effective. Leading the broken, lost, and sick to Jesus Christ begins with God. At the same time God works with believers when they have a personal relationship with Jesus and rely on the work of the Holy Spirit. The Holy Spirit is the one who leads people to salvation, to repentance and to forgiveness of sins; disciples are merely the instruments of God's grace and love.

"Session Two" dealt with prayer and prayer guidelines. Although Christians know the importance of prayer, many do not practice it. Praying for others is an expression of God's love and compassion. It is the channel and the pipeline of the power of the Holy Spirit, but many Christians are shy about seeking and asking for the power of God in prayer, as it seems selfish. An intimate and prayerful relationship with God is essential in the ministry of healing and wholeness because believers need to hear God's leading. Talking and listening to God deepens one's relationship with God. It is God's desire to speak to God's children, bringing joy to his people. Answered prayers help believers attune to the leading of the Holy Spirit. Since prayer is a dialogue, one's inner ears need

to be opened and sensitive by recognizing the leading of the Holy Spirit through the opening of our eyes of the heart. And, prayer helps us to focus on God's will and God's heart.

After the general teaching about prayer, the participants examined and practiced how best they could wait on the Lord and hear God. In prayer, the participants asked the Holy Spirit to search their hearts, as well as to intercede for others, for in addition to offering prayers receiving prayers from others is an act of love and humility. The Apostle Paul requested that the church pray for him so he could be bold to preach the gospel. Praying together is a powerful tool to stand against spiritual attack from the enemy (Eph. 6:11, 18). Christians are neither designed nor meant to do the work of God alone; rather, to stand together with the community of the faithful.

The group also learned the importance of praying for protection. The prayers found in Psalm 91 and in "The Lord's Prayer" asking God for protection from evil were uplifted. The hardest part of prayer for new Christians is resting and waiting on God after prayer. Seeking God's peace and rest are weapons which are designed to keep believers' hearts and minds in the Lord (Phil. 4:6-7). In reality, the actual battle ground is the mind, an inner battle rather than an external battle.

To help the participants to hear the voice of God, Gary Greig's notes were used as a teaching tool. Grieg's notes pointed out that it is the will of God to speak to God's children, to teach them all things, and to remind them of all that Jesus has taught (John 12:27, 14:26). Not only did Jesus hear God very clearly, he expected the apostles and ordinary believers in the Early Church to hear God speak in a variety of ways as well as through Scripture. All Scripture speaks to us and teaches about itself only through the

ministry of Christ and the Holy Spirit. But not only does God speak from Scripture, God also speaks directly to believers by the Spirit of the living Christ (1 Thess. 5:19-20; 1 Cor. 12:3).[1]

To practice hearing the voice of God, the group read and mediated upon this passage from James 4:7-8, "Submit yourselves, then to God. Resist the devil, and he will flee from you. Draw near to God and he will draw near to you. Wash your hands, you sinners and purify your hearts, you doubled-minded." Submitting to God is doing the will of God not our own and pleasing God who sent Jesus that believers would cast all their cares upon him (Matt 26:39; John 5:30; 1 peter 5:6-7). Christians draw near to God as the Holy Spirit is invited to come and fill believer's hearts as they sit still before the Lord (Ezekiel 37:9; Ps 37:7). Disciples need to learn to quiet themselves in order to experience God, just as God spoke to Elijah in a still small voice (1 Kings 19:12-13). The team members practiced to turn their inner ears and minds to Jesus. One way to practice hearing God was to pay close attention to the spontaneous flow of God including, thoughts, images, impressions, and feelings.

The participants took a risk in hearing God's voice as they prayed based on what they have received, paying attention to the first thing that came to their minds. They were also reminded that learning to distinguish between the voice of God and other voices takes continual practice with mistakes. Here are guidelines for discerning questions:

1) Does it bring glory to Jesus Christ (1 Cor. 12:3, John 16:14)?
2) Would Jesus do and/or say it (1 Cor. 11:1)?
3) Is it in harmony with the Scripture (Isa 8:20)?

---

[1] Gary Greig's notes from *Prayer & Power Evangelism: Learning to Depend On The Holy Spirit, His healing. His gift, & His power to Follow the Pattern of Jesus's Kingdom Ministry to Spread the Gospel*, 2012.

4) Does it increase your faith, including strengthening, encouraging, and comforting?[2]

In "Session Three" the group studied the theoretical foundations for healing and prayer. Understanding the foundations reaffirmed the necessity of the ministry of healing in Christian churches. The manuscript for this session was excerpted from Chapter Two of this dissertation, which includes the biblical, historical and theological foundations. Reflection ensued on this teaching in the context of becoming and making disciples of Jesus Christ through the ministry of healing as one way to live out the Great Commandment.

During the ministry time, the group practiced a new form of prayer called *Tong Sung-Gi-Do*, which is a Korean style of praying aloud and simultaneously with others. This is used in many other places around the world, but it is a rare practice not only in our denomination but in other traditional churches. Praying out loud is a biblical practice as people wail together in prayer. The Israelites cried aloud together as they repented of their sins. *The Book of The Apostles* shows that Christians prayed fervently corporately and then experienced spiritual growth along with miracles, signs, and wonders. This kind of corporate and communal prayer is practiced especially at the International House of Prayer in Kansas City and in other countries.

In "Session Four," the group learned a *Five-Step-Prayer* model, which is widely used by the Global Awakening ministry teams, a proven and effective guideline for praying for healing. Praying for others is a relational and natural process of dialogue with the person for whom one is praying and with God. The *Five-Step-Prayer* model is one of

---

[2] Gary Greig's notes (April, 2013).

many ways to pray for the sick. Jesus used many different methods in healing the sick, such as touching, saying the word, commanding evil spirits, and using spittle and/or mud.

Prayer is a relational dialogue; listening to God and the prayee. A believer can develop a quick relationship as she/he interacts with a prayee by asking questions. The conversational interview helps in knowing what and how to pray. According to Susan Scott, conversation is a relationship, and paying attention is a way of developing a good relationship.[3] After the initial interview, a right type of prayer can be chosen based on each circumstance. For example based on the situation it could be a pastoral petition/supplication or a command prayer. The most effective way to pray is when we cooperate with the Holy Spirit, listening to the Holy Spirit and paying attention to the person we are ministering to.

The Five Steps Prayer Model includes:

Step 1: Interview;

Step 2: Prayer Selection;

Step 3: Prayer Ministry; praying for effect;

Step 4: Stop and Re-Interview; and,

Step 5: Post Prayer Suggestions.[4]

In "Session Five," the group had an enlightening session about "words of knowledge." This was a new concept for most of the participants. Words of knowledge involve hearing and partnering with the Holy Spirit as stated. Such praying by the

---

[3] Susan Scott, *Fierce Conversation* (New York, NY: Buckley Book, 2004),190, 212.

[4] Randy Clark, *Ministry Team Training Manuel* (Mechanicsburg, PA: Global Awakening, 2004), 55-64.

guidance of the Holy Spirit is not only effective, but one of the best ways to pray for the sick for healing and deliverance ministry.

Although the word of knowledge is unfamiliar terminology for mainline Christians, some have practiced and used this way of prayer. Basically, word of knowledge is a divine revelation of information from the Holy Spirit. As the prayer listens, the Holy Spirit reveals a divine message through pictures, impressions, and other forms of revelation. The utterance is given to believers concerning a need for healing or deliverance. It is a spiritual gift from God for encouragement to God's children. Receiving and accepting the word of knowledge boost the faith of the believing community as well as recipients. Ability to hear God is inspiriting and a gift which helps believers to grow in faith.

Wisdom and understanding from the biblical perspective is an issue for the heart and mind. A listening heart looks for and obeys the voice of God's leading, and God wants to lead God's people into all truth. When believers call out for insight and cry aloud for understanding, the Holy Spirit will reveal the truth for the glory of God. The Hebrew meaning of "knowledge of God" refers to an intimate interaction with God and intimate knowledge and experience of God. In the *Gospel of John*, chapter 5 clearly shows that it is the spontaneity of hearing God's voice through an intimate relationship with God that causes true wisdom and knowledge to enter one's heart.[5]

> The Son can do nothing by himself; he can do only what he sees his Father doing, because whatever the Father does the Son also does. By myself I can do nothing; I judge only as I hear and my judgment is just, for I seek not to please myself but him who sent me" (John 5:19, 30).

---

[5] Randy Clark, 73-75.

As mentioned earlier, faith is hearing the voice of God and obeying the word of God. Jesus did nothing unless he heard from God the Father. Jesus' use of the word of knowledge teaches his disciples to be sensitive to the Holy Spirit's guidance and revelation when praying for the sick. This pattern of calling out to the Lord for wisdom and knowledge, of listening to God's voice, provides the foundation for all Christ-centered biblical models of teaching and training. The disciples also followed this pattern of calling out to God and listening to the voice of Jesus. St. Paul writes to the Corinthians:

> Now we have received not the spirit of the world, but the Spirit that is from God, so that we may understand the gifts bestowed on us by God. And we speak of these things in words not taught by human wisdom but taught by the Spirit, interpreting spiritual things to those who are spiritual. (1 Cor. 2:12-13).
>
> Now concerning spiritual gifts, brothers and sisters, I do not want you to be uninformed. …To each is given the manifestation of the Spirit for the common good. To one is given through the Spirit the utterance of wisdom, and to another the utterance of knowledge ("the word of knowledge" in NASB; "the message of knowledge" in the NIV) according to the same Spirit. (1 Cor. 12:1, 7-8).

After the lesson, the ministry team practiced listening to God through the word of knowledge, learning to pay attention to the leading of the Holy Spirit. Participants were sitting still before the Lord while praying and listening to the activity of the Holy Spirit within them. Not only did they pay attention to listen but also to see images or written words. The word of knowledge also includes a thought or thoughts that originate from God while believers are seeking God's heart in Christ, as well as saying words of utterance that were not their own.[6] Discussion then centered on how often the participants had ignored the Holy Spirit's leading due to lack of experience and discernment.

---

[6] Randy Clark, 75-76.

Believers can grow in the Spirit as they start paying close attention to dreams, unusual experiences, and gentle voices that might not be their own.

During the practice time, more than half of the group received the words of knowledge as they waited on God. Everyone was encouraged to take the risk of sharing their words of knowledge. When shared, most of them were accurate, so everyone prayed for each other according to the words given to them. God healed a few persons in the group during this session.

In "Session Six," the group learned about blocks and hindrances to healing. Healing is mystery; sometimes people are healed miraculously, and at other times nothing seems to happen. Learning about possible obstacles to healing avoids an unnecessary waste of energy and time, and is a very effective way to minister to the sick. If no progress is made while praying for the sick, it is wise to gather more detailed information relating to the condition of the sick person. Again, being tuned to the Holy Spirit's teaching, and then following the leading of the Holy Spirit is essential in the training.

Although believers understand that forgiveness is a road to healing, they may experience a roadblock to healing due to bitterness and a lack of forgiveness. So Prayers /participants tried to find out the origin of the condition that needed healing during the initial interview. Paying special attention to the tone of the prayee's voice is needed; try to hear whether he/she is blaming someone for his/her illness. If so, one can lead a prayer of forgiveness. Forgiving someone can be difficult if one is injured or wounded by family members including parents, relatives, friends, or loved ones; however, he/she may not realized the fact that certain people have not been forgiven. Make note that it is not

unusual that the sick person/prayee is unwilling to forgive, especially if the wound is deep. Although the consequences of being unforgiving toward someone can often prevent healing, it does not mean everyone who forgives will receive healing. Forgiving someone is a choice that each person must decide to pursue rather than following one's feeling. Forgiveness may be needed even if the prayee is not aware of any wrong attitude toward another. For example, a person injured in a car accident may not realize they are harboring ill will toward the person who caused the accident (Matthew 6:14-15; 18:35). Other roadblocks to healing include resentment, anger, bitterness, unresolved guilt, disobedience, unbroken inner vows, sins, and ungodly soul ties. [7]

In addition, being unforgiving often blocks Christians from hearing God's gentle, quiet voice, as well as unconfessed sins or idols in our hearts can block us from listening to the Holy Spirit. Psalm 66:18 states, "If I had cherished sin in my heart, the Lord would not have listened." Others examples of blocks are: unbelief (James 1:5-8; Isa. 53:1); an unworthy attitude about self (Num. 12:1; Mark 11:25); anger toward people and God (Num. 20:10-20); idols in our hearts which are un-surrendered to the Lord (Ezekiel 14:2-4, 9); and, feeling afraid of the Lord (Hosea 11:2, 7, 8; 1 John 4:18-19).[8] Yet, it is God's desire for all believers to know and hear God.

> But when he, the Spirit of Truth comes, he will guide you into all truth. He will not speak on his own; he will speak only what he hears, and he will tell you what is yet to come (John 16:13).

In "Session Seven," the teaching covered curses and the breaking of curses. When one's curse is broken, the oppressed become liberated or delivered, bringing glory to God

---

[7] Clark, 92-93.

[8] Greig's lose notes (Nov., 2012).

and joy to the oppressed. A curse is an invocation of harm or injury (an imprecation; a malediction). Curses usually take effect at the breaking of a stated condition, such as breaking a rule or revealing a secret. An unconditional curse is intentionally imposed by others, such as a witch or witch doctors, and an unintentional curse is imposed by self, by others' careless words, or by enemies saying such things as: "You can't do anything right; you are just plain stupid; you will never amount to anything; you will never able to hold a job; you will probably be sick all your life; No one would ever marry you...."

Proverbs 18:21states that, "Death and life are in the power of your tongue." The good news is that Jesus broke all curses on the cross; therefore, Christians need to take the authority of Jesus to claim the redemptive work of the Cross. Following are some practical ways to break curses when praying in the name of Jesus:[9]

- Prayer of repentance from all rebellion and sin
- Ask and claim forgiveness for sins.
- Forgive everyone who has injured and/or wounded.
- Renounce all contact with the occult or satanic.
- Renounce all careless words and vows imposed by yourself.
- Love your enemies; do good to those who hate you; bless those who curse you.
- Pray for those who spitefully use you (Luke 6:27-28).
- Bless those who persecute you; bless and do not curse (Romans 12:14).

It is possible that a person might be under attack when and if she/he feels terrified, hopeless, or hears an altered voice. All feelings will vary and be extremely

[9] Clark, 101-107.

individualistic.[10] Healing ministers should desire to have the gift of discernment in order to follow the leading of the Holy Spirit. Thus, we need to ask in prayer for continual anointing of the Holy Spirit, especially for this ministry of deliverance from a curse.

Related to this is the manifestation of demonic spirits which may include severe body and facial contortions, changes in voice, eyes that rollback, refusal to make eye contact (not all refusals are demonic), screaming, or a hostile demeanor or behavior. Sometimes people may have a sudden headache, nausea, violent and destructive actions, hissing, claw-like motion, or atypical foul language. To pray for deliverance and breaking curses, the participants studied a *Ten Step Prayer Model*, which has been used by many ministers for healing and deliverance, liberating God's people from the spirit of dark forces.

> Step 1: Love the person you are about to pray for; firmness is necessary but the prayee needs to feel accepted and respected. Be encouraging; focus on Jesus not the power of evil or demons. Build the person up with love and the power of Jesus Christ.
>
> Step 2: Christians have the authority to command the spirit to submit and be quiet in the name of Jesus. The goal is to talk with the prayee; make your communication open and do not be distracted/disturbed by the spirits.
>
> Step 3: Remember to establish and maintain communication with the prayee not the spirit. Be calm and loving; cooperation is necessary with the prayee.
>
> Step 4: Ask the prayee if he/she wants to be healed and free. If not, just pray the pastoral prayer for comfort and peace. Do not make them feel guilty or try to persuade the prayee.
>
> Step 5: Make sure that the prayee has accepted Jesus as his/her personal Savior and Lord. God is the divine healer. If they

[10] Clark, 108-109.

are not ready to accept the Lord Jesus, do not pray the deliverance prayer, because they won't be able to stay free. Help the prayee to get into a support group if he/she is a very young Christian.

Step 6: Interview the prayee to discover what events, relationships, situations have led to bondages. To see if there are any open doors, look for causes; if you are not clear, begin to pray for the relationship with his/her parents, and siblings. Remember, no one has perfect parents; everyone falls short! Make your prayee feel safe and comfortable.

Step 7: Lead the prayee in closing his/her opened-doors. Help her/him to say a prayer after you at least in the beginning. A prayer of forgiveness may be a necessary step; the forgiveness prayer should be specific, item by item; forgiveness brings freedom. Do not be judgmental or make the prayee feel guilty, but simply say that when she/he is ready to forgive, they can continue. End with a pastoral prayer.

Step 8: Cast out the unclean spirits in the name of Jesus without yelling or screaming. Be firm, gentle, and loving toward the prayee.

Step 9: Ask the prayee to praise Jesus for his/her healing and deliverance.

Step 10: Ask the prayee to pray for the Holy Spirit to fill him/her in all places. Encourage the prayee to spend time with God daily through reading the Word, prayer, and getting involved with Christian fellowship and worship. Tell them to come back for more prayer if needed. Pray for them and for their family for God's protection.

It is important for the team to remember that deliverance is a ministry of love and compassion, rather than one of focusing on demons. Deliverance ministry is very effective when the person receiving the prayer is walking in faith, is born again, and truly

desires freedom. It is not recommended to continue the deliverance prayer if the prayee does not cooperate with the prayer.[11]

In "Session Eight," the focus was on the deliverance ministry and the glory of God. When a person is set free from evil spirits and lives for the Lord, God is glorified. When a person is more with God, filled with the Holy Spirit, the demonic spirit departs. The fullness of the Holy Spirit is shown when Christians minister with love, humility, power, and the charismata gifts of the Holy Spirit. Jesus asked his followers to be filled with the Holy Spirit as they wait in prayer:

> You are witnesses of all these things. And see, I am sending upon you what my Father promised; so stay here in the city until you have been clothed with power from on high (Luke 24:48-49).

> Jesus ordered them not to leave Jerusalem, but to wait there for the promise of the Father....You will be baptized with the Holy Spirit not many days from now (Acts 1:4-5).

When the disciples returned from the Mount of Olives, they and the women gathered in one place, constantly devoting themselves to prayer. They received power when the Holy Spirit came upon them; and they became his witnesses in Jerusalem, in all Judea, and Samaria, and to the ends of the earth (Acts 1:8, 14). Being filled with the Holy Spirit therefore is not an option for the disciples of Jesus Christ, for he promised the gift of God to all Christians. The Holy Spirit still calls all followers to experience the fullness of God's power in Jesus Christ in order to become his witnesses to all people. Receiving, experiencing, and empowering by the Holy Spirit are necessary for those believers who are committed to the gospel of word and deed.

Being filled with the Holy Spirit refers to the baptism of the Holy Spirit. John the Baptist had prophesied about the baptism of power and fire when he said, "I baptize you

---

[11] Clark, 118-130.

with water for repentance, but one who is more powerful than I is coming after me; I am not worthy to carry his sandals. He will baptize you with the Holy Spirit and fire." (Mark 3:11). The baptism of the fire of Jesus renews and cleanses the soul (Tit. 3:5). Jesus saved us, not because of any works of righteousness that we had done, but according to his mercy, through the water of rebirth and renewal by the Holy Spirit.

> While Peter was still speaking, the Holy Spirit fell upon all who heard the word. The circumcised believers who had come with Peter were astounded that the gift of the Holy Spirit had been poured out even on the Gentiles (Acts 10:44).

Jesus revealed the glory of God through healings and deliverances, signs and wonders due to his intimate relationship with God the Father. After Pentecost, the disciples glorified God in the Son as they carried out the ministry of Jesus with words and deeds by the Holy Spirit. Our ultimate goal as Christians is to become "Christ-like" and thus to glorify God. Christians enjoy singing "Glorify thy name," the song of the faithful and the prayer of those who worship the Triune God. God is glorified when believers witness to the love of God with power and humility for the Kingdom of God. Through their intimate relationships with God and others, together with good deeds, Christians fulfill God's desire and their desire to glorify God. People often acknowledge the existence of God and glorify God when they experience miraculous healings, deliverances, and other supernatural signs and wonders.

In the New Testament, God is glorified through healing and deliverance, ministry to the poor (Isaiah 58:8-9), worship, and the fruits of the Spirit (Galatians 5:22). Fruit refers to not only the characteristics in Galatians 5:22, but also to good deeds and power

(John 15; John 9:2-3). Christians will bear fruit when we align with the Holy Spirit, and where there is fruit, we can only brag about what God has done through us.[12]

> The fruit of the Holy Spirit is love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, and self-control (Gal. 5:22).

> I am the vine, and you are the branches. Those who abide in me and me in them will bear much fruit, because apart from me you can do nothing. If you abide in me and my words abide in you, ask for whatever you wish, and it will be done for you. My Father is glorified by this that you bear much fruit and become my disciples (John 15:5, 7-8)

This ends the summary of the eight-weekly-training sessions for the healing ministry team. To analyze the process and the outcome of this qualitative action research field study, three main areas of data have been collected and analyzed to gauge the results of the training. The following sections will describe this collected data in detail.

Collection of Data

Phenomenological methodology focuses on the subjective interpretation of data, collected in this writer's action research. The research is based on the participants' interactions and experiences, together with the collected data for evaluation in testing out the effectiveness of the hypothesis.

Survey/Pre and Post Questionnaire

The data will show whether or not the program did equip Christians for employing prayer and worship for healing after the eight-weekly-training sessions. The data is used to determine whether the training program has deepened the Christians' faith

---

[12] Randy Clark, *School of Healing and Impartation* (Mechanicsburg, PA: Global Awakening, 2009), 11-16.

by interaction with the Holy Spirit. To examine the quality of the training program, information was collected through pre and post open-ended survey questionnaires, an observational journal, and participatory interviews together with testimonial statements.

Initially, the pretest questionnaire was administered to everyone who attended the first ministry training session in order to compare participants' spiritual growth before and after the training program, and to gauge how comfortable they became in the ministry of healing and praying for the sick. Some of the questions dealt specifically with the areas of personal experience in terms of physical, emotional, and spiritual healing, including deliverance, together with the respondent's level of sensitivity to the leading of the Holy Spirit. The survey questions were formulated to discern personal comfort levels of praying for healing and deliverance. Out of the thirteen questions, five main questions are selected and categorized as shown:

- How often have you prayed for healing?
- How comfortable are you in talking about hearing the voice of God?
- Have you received the word of knowledge?
- How comfortable are you talking and praying about deliverance?
- Other essay questions were included for personal sharing.

Using pre and post survey questionnaires is advantageous since this procedure results in a quick turnaround in data collection as well as ease in generalizing from the group dynamics. This data also helps in determining the characteristic attitude and behavior of the participants of the ministry training.[13]

---

[13] John Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches* (Thousand Oaks, CA: Sage Publications, Inc., 2009), 146.

Observational Journal

The journal is used as a form of observational protocol for recording information while watching and listening to people, along with descriptive notes.[14] As an observer and leader, the field notes were gathered each week while participants shared their stories, testimonies, and experiences with others in the group. Since each week's experience was unique due to differing and vibrant testimonial sharing, the observational protocol was completed based on weekly journaling during the course of the eight-week training.

Week 1: After welcoming and hearing every participant's personal sharing, the participants circled around the piano and worshiped God in the Little Theater on the second floor of HPCUMC; the first part of the 90 minute session began with centering our hearts and minds toward God. Some people appeared to be uncomfortable singing in that large open space compared to sitting in the pews of the beautiful Gothic sanctuary where everyone faces the altar. Here people faced each other in a circle and saw each other's movements and facial expressions unless they looked up to the ceiling or closed their eyes. Everyone sang as best as they could with soft, low, and quiet voices without much body movement as they looked at the text and notes.

After we sang the worship songs, the group sat around the large table for the lesson. They were both curious and excited about this new journey of studying, worshiping, and praying into this unknown area of healing ministry. As soon as the lesson was over, it was time to pray for each other. The first person spoke up and shared his complicated medical conditions. Upon hearing his personal issues, the group naturally gathered and touched him gently as they began to pray for healing. This African

---

[14] Creswell, 181.

American man is a professional musician who was inspired by the care of the group and said, "The anointing is in the house," as he felt the power and the love of Jesus Christ while everyone was praying for him. He continued by saying, "I have never experienced anything like that." Having heard his positive statement on the first day, the writer encouraged everyone to come with greater expectations, because there is so much more that can be done by the Holy Spirit. This was how we ended our first meeting, leaving with a positive experience for the weeks to come.

Week 2: Every participant was assigned to a prayer partner throughout the eight-weeks in order for them to develop relationships. Most of them felt that their assigned partner was a perfect match in terms of having similar prayer concerns and interests, and a few people said, "It was meant to be."

During the sharing time, a music teacher, who led the worship, shared her healing testimony. She had been suffering from a female problem for a long time. After she was reaffirmed about the power of prayer, one day she decided to touch the infected area in her body and prayed for healing. She was pleasantly surprised to feel heat coming down through her hand into her body. She continued to close her eyes, laid her hands on her body, and again prayed for healing in the name of Jesus. She shared joyfully, "I pray for others all the time, but I have never actually touched my own body and prayed for healing before, but it worked!" Her testimony encouraged the group before we went over the material for session two. The room was filled with excitement as they praised God.

Week 3: The training team gathered around the classroom table for opening prayer and worship. When asked if anyone had anything to share with others in the group, a few persons were ready to share their exciting healing stories. A woman had a sudden

heart attack a few months before, and her doctor was very concerned about her low hemoglobin level after the surgery; medication had not affected its level. The week before we prayed specifically, asking God to lower the hemoglobin level. When we were praying, she said, "I am hot!" A few days later she went to see a doctor, who was very pleased that the level had become normal.

Another woman shared answered prayer for her friend's adoption of a child from Africa. The previous week we joined the family and others in prayer as we lifted up the family and the government about the complicated adoption situation. She stated that God miraculously opened the door and the government in Africa had approved the adoption. We all cheered and praised God's goodness!

After listening to several healing testimonies and answered prayers, we gathered together and worshiped God. A lady, who was from a non-traditional church, praised God with banners as she walked around the room while others were singing quietly. When it was time for teaching, the writer felt led to mention that even though this had been unplanned, there are other appropriate ways to worship God, such as the use of banners, art, and dance. As we shared our first exposure to worshiping God with a banner, the lady who brought the banners told the group about her own critical spirit. She used to speak against people who disturbed others by walking around with banners, and said to herself, "I will never do that; that was so embarrassing and weird." Then, she heard a voice saying, "You are going to do that." She fought against that idea; however, she repented and became a worshiper with a banner! Her personal testimony was so powerful and genuine, silencing the invisible resistance in the room.

On that day, a musician brought his hand-made drum and played it with the accompanist. The group sang praises unto God with piano, drum, banner, and voice. The sound of the drum was very gentle and beautiful. The Holy Spirit led each person to bring the right kind of instruments to worship God as God taught us to be open to new things.

Week 4: This week everyone had the opportunity to pray with someone in the group they knew little about. It turned out that each person partnered with someone who had a very similar physical problem or medical condition. At first the group thought it was a pleasant coincidence; however, they began during the discussion to come to believe that it was from the Lord. Several people testified how they felt the presence of God with heat and peace while praying. One woman was coughing due to a cold and asthma. When her prayer partner touched her shoulder and prayed, she felt heat and the cough stopped right away. In the past, it had never stopped instantly without lots of medication. Jesus healed her thorough her prayer partner.

A man in the group has suffered with ear and jaw pain, along with additional medical problems. He stopped singing in worship due to ear pain and noises. He shared that he habitually came to church after the choir's anthem, because the musical vibration in the sanctuary hurt his ears. During the session he rejoiced because he felt no pain as he sang and worshiped God. He tearfully cried and said, "This is what I want to do, worship and serve God all my life."

A lady in the group had a car accident about 6 months previously, and she still had some pain in her neck. When the group prayed for her, she said, "It feels better and more comfortable." We celebrated even small things and praised God for God's goodness, in answering our prayers.

Week 5: After the many exciting healing testimonies in the fourth week, we took a long three week break due to Thanksgiving and the writer's "Doctor of Ministry Face Time" in Pennsylvania. When we resumed session five in December, three persons were absent for personal reasons. Interestingly this was the first time anyone had ever missed our training session. Overall, the group had shown commitment to the call to and the excitement of this ministry.

Lesson five was about the Word of Knowledge (WOK). WOK is about listening to God before praying for the sick as the Spirit will reveal exactly what to pray. After the teaching, the Holy Spirit activated this gift and half of the group received words of knowledge. They received some kind of revelation, including impressions for inner healings, physical sensations, and mental pictures concerning healing. For example, one person had a fingertip sensation, and a diabetic person claimed that word. It was exciting to receive the words of knowledge as we prayed for each other according to the revelations given to us. Having a safe place to practice and to take a risk such as praying for words of knowledge was exciting for our group. God did more than anyone ever expected even within our small group of ordinary believers.

A woman had an abdominal pain for about 5 years, but nothing seemed to improve her condition. She and her husband were very concerned about her health. When the writer first heard that nothing had helped to ease the pain, she cautiously mentioned generational curses and how she could break such curses in the name of Jesus. Then she asked the woman to pray about this and to try and follow the leading of the Holy Spirit. When she came back to the training session, she began to share about her brother and mother who had the same physical condition, but she had never known about their

problems. After she had this revelation, she commanded the spirit of sickness to depart from her body. When the group prayed together for her, the pain increased. Then the writer quietly and calmly commanded the afflicting spirit to leave her body in the name of Jesus. We selected the prayer of command for several more times until her pain reduced enormously. Since she had never experienced this kind of prayer and healing, she felt uneasy at first; however, God used this situation to build the team with unity as we prayed for her with love and humility.

Everyone seemed to be surprised when one's pain was increased while praying for healing, which is a common manifestation when dealing with the spirit of affliction. This incident was a good teaching moment about the unclean spirit. We quietly and firmly commanded the afflicting spirit to depart from her body. The Holy Spirit led the person to a prayer of repentance for her family as she felt more comfortable. Then she renounced the sins of her family line and spoke a word of blessing over her family. We continued to pray, asking God to close any open doors in the name of Jesus. When the prayer was over, her pain level was decreased. We rejoiced together even though she had to go through the uneasy feeling of casting out the spirit of affliction. God not only blessed her but all the participants as she became a good model for many Christians who have walked faithfully with the Lord. This incident reminded all of us to humble ourselves before God, and helped us to love one another, knowing that it is very common among Christians. She felt much better and relaxed upon learning that it can happen to any Christians, including faithful leaders, and there is nothing to be ashamed about the whole thing. Rather we have learned that it is our call to recognize the spirit and minister to those who are sick due to unclean spirits of evil in the world. This was a day of unity,

growing together as we embraced one another within the group. Praying against the afflicting spirit has awakened the group and opened our spiritual eyes.

Week 6: The woman with the abdominal pain shared her healing story today at the beginning of the session. When she went home, she kept praying and breaking curses whenever the Lord showed them to her. By the time of our gathering, 90 % of her abdominal pain was gone. While praying at home, she broke the generational curse after she realized that her brother and mother had the same illness. She experienced a gradual healing from the first week, but the journey had been up and down. She was persistent and continued to reject and rebuke the spirit of illness and affliction in the name of Jesus. Her prayer worked; God answered her prayer and her long illness was almost gone.

Two men in our group were absent today, but a new person came to the training after she returned from her mission trip to Mexico; it was a joyful celebration to see her in the group. This week's topic was challenging, and the writer felt some tension during the teaching session. We learned about roadblocks to healing. Since the teaching took longer than usual, we did not have much time to pray; however, we did not want to skip the time of prayer. We asked if there was any prayer request. A very shy and quiet woman opened up, thanking God for reconnecting with her grandson. Then she shared her personal struggle with the group regarding her family relationship with her loved one. We prayed with her and for her as she prayed a prayer of forgiveness. We learned again how difficult it is to forgive those who have disappointed us even though we know to forgive from our heads. It is only possible when the Holy Spirit comes and touches our hearts we can able to pray the prayer of forgiveness from the heart. We praised God together for how God was present in our meeting even though we did not have enough

time to pray. The group felt privileged to hear each other's honest struggles with one another in the love of Jesus. We did not sense any judgment or disunity, rather there was a spirit of acceptance and compassion in the classroom.

Week 7: Last week one person had a word of knowledge; she felt a little sensation in her left hand while worshipping God. When asked, no one claimed it. We continued to study and prayed, but at the end of the session, someone suddenly said, "I think that's for me because my left hand has arthritic pain." A simple prayer of healing was prayed. When we gathered this week, she gave her healing testimony; she went to her car, and opened the car door with her left hand without thinking. She suddenly realized that the pain was gone. In the past, she could never use her left hand to open the car door, but God had touched and healed her left finger.

The topic for this day dealt with breaking curses, along with learning about the Masonic Lodge. After a simple prayer of asking God's wisdom for this teaching, we continued to study, knowing there are a number good Christians at our church who belong to either a Masonic lodge or Eastern Star. We surely needed God's wisdom and discernment. The Holy Spirit opened their hearts with receptive minds even though this topic could have caused dissention in our context. We sensed and witnessed how the Holy Spirit was in control. It was encouraging, experiencing the unity regardless of our discussion and teaching. Where there is the Spirit of God, there is freedom and love regardless of individual's different opinions and agendas.

During the sharing time, a lady mentioned about her grandfather's gold Masonic ring without knowing about the spiritual attachment. We agreed and supported her as she was deciding to do something about it after she talked with her husband at home. We

prayed for God's wisdom and direction, and urged her to follow and to obey the Holy Spirit. After the group prayed, she said she would look for the ring and will pray about this matter.

As generational curses were discussed, a woman had a prayer request. Several persons in her family have had Alzheimer's, and she was afraid she was developing it. The group prayed accordingly and broke the curse in the name of Jesus, along with her personal prayers. Then the group prayed for another person who was emotionally distressed and depressed. A lady prayed for one man prophetically, while other people read and prayed over him using Psalm 23.

Week 8: This was the last corporate session, but we had the lowest attendance. It seemed that all the absentees had legitimate reasons. One woman called from an airport in Montana about six hours before the class, saying that her airplane was delayed, but she would come straight to the church from the airport, because she did not want to miss this session. The writer thanked her for calling. In spite of her good intentions and effort, the flight was delayed. We both were disappointed because she had the gift of deliverance and had experienced it in Kenya; the writer was hoping for her to teach this session with her.

A prayer warrior and intercessor also informed the writer that she had to stay home due to coughing even though she hated to miss the last session. As much as the writer wanted her to come to this session, it was good for her to rest. When the writer told her to rest, she felt relieved and reaffirmed that she heard from the Lord, "to rest today". There was another person in the group who had to miss this session since she had to teach a class at the university. At that point, the writer was puzzled and asked herself, "Was

this a test from the enemy?" "Was God trying to tell me something?" It was strange that these gifted and anointed women were unable to attend the session the last session.

In spite of this doubt and uncertainty, the writer pressed on and taught the deliverance topic as planned. One participant shared her experience concerning how her spiritual eyes were opened regarding the spiritual atmosphere at her school, including among her colleagues who regularly were seeking spiritual guidance by reading their horoscopes. A retired nurse regretted that she had not known about this teaching earlier while she was working in the psychiatric department at a hospital. She did not understand that what was happening to some of her patients was actually more in the realm of spiritual issues than mental problems.

When the ministry time was over, a man wanted to speak with the writer privately. He was disturbed and scared by a horrible vision of evil that he saw while we were praying for one lady in the group. He had only seen this kind of dark, ugly, and evil spirit once before. The writer thanked him for sharing his mental picture. After we prayed, we wanted to focus on Jesus, asking the Holy Spirit to guide us concerning the horrible images. I encouraged him not to fear demons, but to be strong in the Lord. At the same time, this writer kept his words and images and began to ponder and pray for her. We left the room after a prayer of protection, trusting in the "One who is in us who is greater than the one who is in the world." In spite of the many absentees, this was an eye opening session for those who had grown up in mainline churches. On the other hand, finishing up the training session with the teaching on deliverance was not as good for closure.

These observations were carefully recorded based on the writer's interaction with the participants during the eight-weekly sessions which lasted about three months,

including holidays. The next area of data collection is interviews, which included testimonial statements with a particular person, together with other testimonial feedback.

Interview Feedback: Testimonial Statements

The following information was gathered from an intensive interview with a particular participant who represented the minority voice in the group, and additional testimonial feedback collected from five different people with similar perspectives. Interviews usually involved unstructured and generally open-ended questions in order to elicit views and opinions from the participants.[15] The format of the first interview was from various conversations instead of short questions and answers even though the question and answer pattern is seen throughout the conversation. This particular conversational interview was selected in order to respect and to learn from the negative voices regarding the training sessions. In fact, such diverse testimonial statements lend credibility to the research of the project due to its inclusion of broad perspectives and unbiased data from participants.

To develop a successful ministry model, the writer needs to be sensitive to those who have a different voice from the majority since this healing project is unfamiliar to our congregation as well as other traditional mainline congregations. The writer suspects that this one negative voice might represent the majority of our congregation. Gathering information from both negative and positive positions and sharing failure and success stories will be beneficial, especially during the process of coding the healing training project data.

---

[15] Creswell, 181.

The interview data collected from the woman who had negative and different opinions is the summary of both short and long conversations. This was not done in the verbatim format. In the beginning of the conversation, the interviewee was encouraged to express her opinion honestly, and the woman was candid enough to express her disagreement, frustration, and anger with the interviewer. Make a note that this information gathered from interviews, journal observations, and feedback may overlap due to the nature of small group's dynamics.

The Intensive Interview

The day after the first session, a woman came to the writer's office and expressed her concerns. She did not appreciate the style of the worship, such as one person walking around the room while singing to God. It was very distracting for her. She was thinking about dropping out of the training after this first session, but the writer asked her to stay longer before she made a decision to quit, and she agreed. When asked about the teaching material, she replied that the topic on healing and salvation was too "evangelical" for her taste. When asked about the style of worship, she shared that she enjoyed a more contemplative style of prayer and meditation. In fact; she had just completed two years of training as a Spiritual Director.

In spite of her uneasy feeling toward the healing training, she kept coming to the group training for five consecutive weeks until she finally decided to stop after the fifth session. When asked the reason for her final decision, she stated that the healing training was harmful to her health because she became angry and uncomfortable during the sessions, and the teaching ran counter to her beliefs. She disagreed with the teaching

materials since she appreciates, believes in, and accepts different practices of healing, while the training material showed a lack of appreciation if not skepticism of Healing Touch, Reiki, and Christian Science. It was disturbing to her that the writer did not seem to respect them and seemed to be demonizing other healing methods. At last, we agreed to disagree and concluded the meeting with grace and prayer, hoping to serve together in other capacities for the Body of Christ. Though taking different paths, she and the writer have continued to serve together in other prayer ministry in the church in spite of our different beliefs. It was disappointing to end the interview this way, and yet, there are plenty of positive comments and feedback from the participants as they are recorded below.

Feedback from A

I am so thankful to be connected with this group. My heart is overflowing with joy at what God is doing and I'm thankful you shared your dream. As for the worship and intercession meetings, I hope that I can be a part of those too... We are happy to financially support the worship team for a healing service in the city.

Feedback from S

This letter was received after session six. "I just wanted to update you following last night's healing service. As soon as I got home I began looking for my grandfather's ring. I looked in all of the places it could possibly be. I looked again today.... We sold some gold a couple of years ago & have decided it must have been with that jewelry. As I said it really didn't mean anything to me. Nevertheless, I have gone through my house,

blessing every corner in the name of Jesus. By the way, my hand hasn't hurt since your prayers. Thank you & Praise God! In His love,

Feedback from L

This group is so important. God is working to beautifully within it, and I feel so blessed to be a part of it and what He wants to do in our church, in our community. Please let me know if there is anything that I can do to help. I want to share with you that I believe God has told me that I will be able to sing again like I used to in worship—and in prophecy. This does not include being on a Praise and Worship team but to just be able to sing with all of my heart and voice capabilities. This occurred several weeks ago and I was so encouraged. I can worship now but I so want to worship in the manner that I used to be able to do without having to hold back or be so careful because the coughing might begin. I want to bless His heart and have Him bless others through me. He is able and I need to be wise. Hallelujah! By His stripes we are all healed.

I thank God that He is pulling others by your side. The door is opened. The adversity will be there but our God is greater in us than anyone in the world. With Him all things are possible. Stay steadfast dear one. Continue to be ready in season and out of season. That is another beginning, another puzzle piece in this beautiful puzzle He is putting together.

Feedback from video call from E (Summarized)

After the second session, a woman shared her new journey through a video call, saying she was inspired and began to study God's word by memorizing sections from the

study session. Prior to coming to the training session, she was going through some emotional challenges as she experienced a low point in her life. She and her husband were walking through the shadow of disappointment due to a job situation and financial challenges. As she participated in the ministry training and study, her spirit began to revive. She memorized and recited Bible passages by recording her own voice and then carrying them with her all the time. She began to command the spirit of confusion and discouragement to depart from her household. The writer rejoiced with her as Jesus was praised for leading her to be so obedient to the Holy Spirit. Her commitment and efforts also blessed others in the group.

Over the course of the eight-week healing ministry training, this data of triangulation methodologies was collected for the action research project. The gathered data is credible and inclusive, stating the participants' words, testimonies, and interviews rather than the writer's opinions and interpretation. It is important to collect credible data and to analyze it before establishing a model ministry for healing and prayerful worship.

Analysis of Data

The purpose of analysis is to make sense of the collected data, to go deeper into understanding the data, and to see the larger meaning of the data in order to validate the accuracy of the information.[16] Based on the collected data from the pre and post questionnaires, the observational journal, and feedback from the participants, data is categorized for coding in order to measure and to understand the effectiveness of the qualitative research project. The detailed description from the participant's experiences of phenomenology is laid out based on the Table 5: A-D.

[16] Creswell, 183, 185.

Table 5.A shows the comparison before and after the training in five major categories of spiritual formation and preparation. Table 5.B is the summary of the eight weeks of journaling based on the observations and the collected comments from the participants. This journal is written in the conversational format without a biased report. Table 5.C is the interview report of one person on three different occasions. This interview represents the minority voice among the training team participants. Table 5.D is the collected individual data from the participants who expressed their appreciation for the ministry and the training.

Table 5.A

Pre and Post Questionnaire

General topics	Before the Training	After the Training
Comfort Level of prayer for healing	Comfortable (80% of the group)	Very comfortable (95% of the group)
Frequency of healing prayer (Experience)	About 10-20 times/each person (Entire year)	About 20 times/each person (Last 3 months)
Experiences with the Word of Knowledge	20% of the group	60% of the group
Ability to hear God: dreams, visions, impressions	70% of the group	80% of the group
Comfort level with deliverance prayer	50% uncomfortable	90% want to learn more or are more comfortable after the training.

*Appendix A for Pre and Post questionnaire

Table 5.B

Journal Recording

Main Topics	Experienced the following manifestations:
Prayer	Healings, answered prayers, the power of persistent and continual prayers.
Presence of God	Heat, healings, joy, peace, energy, mental pictures, unity, and laughter.
Charismatic gifts	Visions, mental pictures, tongues, healings, prophesy.
Worship experience	Banner, walking, raising arms, clapping hands, drums, projector, piano, and our voices.
Words of Knowledge	Impression, physical sensation, tingling, pictures.
Manifestation of evil sprits	Unable to worship due to ear pain, afflicting spirit, fear, generational curse.
Hindrance: blockage	Unable to forgive family members, loved ones
Risk taking faith	Breaking the curse and deliverance prayer; breaking a generational curse; giving out the words of knowledge.
Others	Discomfort; unease with a "too charismatic style"

Table 5.C

Feedback from Interviews

Interviewer/Informal	Interviewee/Informal
Information gathered based on these questions during the conversations:	----
What is your opinion for our ministry training materials and sessions?	It is too evangelical. It seemed to be exclusive toward other healing methods.
What is your understanding about the difference between Christian healing vs. non-Christians healings?	Not sure, but God is much broader and inclusive than just Christian healing, such as Hindu, Therapeutic and Healing Touch, Christian Science…
Would you be willing to open to the movements of the Holy Spirit, charismatic gifts of the Holy Spirit?	The word, charismatic is very uncomfortable. I heard God's leading clearly before I made the major decision; I felt the peace of God, but I do not have that peace in this training.
Would you be willing to serve in the ministry of healing and prayer?	Not with this kind of healing ministry, but I can serve in other capacity with you.
What is your passion and spiritual gifts?	Contemplative prayer, teaching classes.

Table 5.D

Other Data: Collected statements

How did they perceive the ministry training program?	Feedback from five participants
Overall the training session	Excited, grateful, sense of unity, team work, reignited their gifts, sense of calling for healing ministry. Renewal movement for our church and the people in our city.
The content of the training session	Biblically sound. Thankful for this teaching especially in the mainline congregation.
Understanding the difference between Christian healing and non-Christian healing	Know are differences, but not sure. Agree with the teaching materials.
Commitment level for the ministry of healing and prayer.	Will attend and commit to this healing ministry. Sense of calling for this ministry.

Outcome/Findings

Each table above was coded according to its own data and displayed with its meanings, along with positive and negative perspectives from the participants. Although there are more fruits and positive outcomes than negative, paying close attention to the minority voice is a part of the learning procedure from the qualitative action research for the writer. At the same time, finding the exact-concrete outcome can be a challenging and complicated process, even though that is not the criterion of this project.

It is not an overstatement to conclude that the outcome of the ministry training program was successful, and, by the grace of God, the fruit is greater than anticipated. As expected in the hypothesis statement, the training sessions have created excitement and energy among the participants toward healing and prayer ministry. The team is equipped and much more comfortable in praying for the sick. For instance, their frequency of praying for the sick has increased more than 300% and their sensitivity to the leading of the Holy Spirit in terms of words of knowledge increased by more than 250%. The comfort level of praying for the sick and of hearing God's voice has increased through the training. Throughout the sessions, the group has witnessed answered prayers and the healing power of God. The group members have learned and experienced the invisible energy and power of Jesus Christ throughout the training program. They have witnessed the power of love in and through unity in the Body of Christ within the group.

In addition, the participants have experienced indirectly more outcomes to the training session that yet are connected to it. During the period of the healing training and afterward, the Holy Spirit initiated and formed a number of new groups, events, and ministries within the congregation which were related to healing and prayer movements.

Here are a few examples of how God has prepared and led the movements of prayer and healing ministry.

During the time of the program, the *Evening of Hope and Joy* service was started by the team, and the people in our community were invited for a Christmas healing service. This was a testing time for our team, understanding and discerning how people might respond to this kind of healing service. The group took a risk by stepping out of their comfort zone and offering a healing service with anointing oil. The target audiences included the persons participating in divorce, grief share, and other support groups. The evening program was planned to share the love and the compassion of Jesus Christ through fellowship, dinner, teaching, and worship. The group session was guided by the teaching material from the divorce and Grief Share DVDs, followed by group discussions and a healing service in the chapel. It is the understanding of this writer that this was the first time our church had a healing worship service using the anointing of oil.

Although no one knew how people would respond to this healing service, the Holy Spirit opened the hearts of people and inspired them with God's love and compassion. People responded to the altar call, came forward, and knelt and prayed. The members of the healing-training team stood behind them and prayed for each person as they were being anointed with oil on their foreheads or the palms of their hands. Hearts were softened and broken hearts displayed as persons wept and prayed. This worship service not only encouraged the team, but built our faith up when we witnessed the presence of God who touched the lives of the attendees. God brought people together, blessed them as they were drawn to the leading of the Holy Spirit.

The first training session was completed in January. In February, a monthly prayer meeting started on Tuesday at 7:30 P.M. in the Prayer Chapel. A small group of people gathered to intercede for our nation, our city, our church, and each other. It was a beautiful evening of prayer as participants experienced unity and the presence of God in their midst. It is the prayer of the writer to have a weekly Tuesday Prayer Meeting rather than a monthly prayer meeting.

In March, the first healing worship in the Little Theatre started on the second-Sunday at 5:30 P.M. and is scheduled on the second Sunday of every month. Although there was little publicity or promotion, 25 people attended the service and experienced the presence of God through the Holy Spirit. The worship model included praise and worship, teaching, and healing prayer as well as fellowship before the worship service.

When the invitation was given the first Sunday night, most people responded to the call, came forward, and received the prayer of healing. God did great things for God's beloved children; one person was rekindled by the Holy Spirit, and another lady began to laugh joyfully as she received prayer. Although it was a joyful laugh, it made a new visitor felt uncomfortable due to her lack of similar experiences. She was afraid to receive a prayer because she had never seen anyone act like that in the church. Thankfully, a couple of persons in the training team walked toward her and gently explained about the gift of joy by the Holy Spirit. They explained to the skeptical person that sometimes people cry in tears and other times they are happy and joyful. It was beautiful to experience the unity among the team for the body of Christ.

Two other women were standing behind the lady, who came forward to the front. As they stood and joined in prayer with the leader, they felt heat coming and experienced

healing for themselves. One lady had a severe arthritis pain, but her pain was reduced dramatically by the presence of God. Other worship participant commented before she left the worship space, "This is what church is supposed to be like." Praise the Lord!

When the service was over, a young woman walked into the meeting room, looking for the writer. Everyone had left except two women, who ministered to this young lady for about thirty minutes. The lady was from the streets with lots of issues, but God showed a picture of the stranger as a princess to our intercessor, who assured the young lady how beautiful she was, wearing a beautiful white princess dress with a flower in her hair. The young lady received an inner healing prayer from two persons in our team, leading her to forgive those who abused her, rejected her, and wounded her in the past. She prayed the sinner's prayer and forgave people as she named each individual. She was touched by God through the team, and we prayed for her as she left the room.

It was entirely a beautiful and anointed healing worship, filled with gratitude for God's presence and love. But, everything was not perfect. There are a few areas needing improvement. The worship leader and IT person did not have much time to communicate in advance to coordinate their efforts. This was a minor issue that can be solved easily as the team builds on a new system and learns from each other. Despite the mistakes and short comings, the team is determined with God's help to walk toward perfection in Christ in offering healing worship.

Although most participants experienced growth and healings, two participants did not complete the training session due to theological differences in terms of healing and for other personal reasons. One lady dropped out, but her dissatisfaction was an opportunity to learn and grow for the writer and participants. Also it was a testing time

especially for this writer in terms of agreeing to disagree with the woman in respect and love by the grace of God. Since those who were disgruntled seemingly represent a large percentage of our traditional congregation, one may wonder, "Is this congregation ready and open to faithfully offer charismata, gifts of healing and prayer, and the ministry of liberating people from the spirit of darkness in our context?" In spite of uncertainty, the evidence of fruit is far greater than the negative outcomes, and it was apparent at the first healing service that many people seemed to ready for the healing ministry. Taking risk is a part of this journey as others have done, but it can be done with wisdom and discernment through the Holy Spirit. This ministry model of prayer and healing to equip Christians can be transferred and adapted in other mainline churches as long as it starts with discretion and sensitivity, especially in traditional congregations like ours.

After the introductory training session, the group continued to meet and to prepare for a regular healing worship service. Two different persons from the group led the study, including a former Pentecostal pastor who has prayed with the writer on a regular basis, and another woman who is called to the ministry of healing and deliverance. In the continuing gatherings, a few more people were added to the group; we have experienced spiritual and numerical growth of the ministry team. The total training lasted from October until April, which was longer than the writer's original plan and the project's requirement. Although the group met about six months, the action research project was only focused on the writer's introductory eight-week-training session.

The results of the qualitative action research project, the triangulation methodologies of survey questions, the observational journal, and the interviews, along with other feedback have proven to be vital materials. This data has shown that the eight-

week-training program equipped Christians for healing worship and prayer ministry. The hypothesis statement is supported by the findings based on the data. The data gathered is credible since it was recorded from the perspectives of the participants in the research and their own stories rather than the writer's own interpretation. The results of this qualitative research can be used easily for other faith communities that may have a similar context. This training program can also be replicated for others who are called to serve the broken, sick, and the lost. Although outcomes may vary based on each one's context, people's lives will be touched and the transformation will take place when the Holy Spirit takes over the ministry of healing and wholeness for the Gospel of Jesus Christ. Lastly, the validity of the research process, data analysis, results and personal statements were measured based on the comments, feedback, and suggestions from context associates, colleagues, and professional associates who took their time to respond to the writer.

Following the successful training sessions, the team planned a special healing worship service on Pentecost Sunday, May 19, 2013, and it was a success by the grace of God. The purpose of the service was to announce and promote healing worship not only for our congregation, but also for other churches in our community. The invited guest speaker was a retired United Methodist pastor from Columbus, Ohio, along with the African American Gospel Band from our Downtown campus. Starting in March, the writer preached a sermon series in preparation for impartation of the Holy Spirit and for the gifts of the healing power of God in Jesus Christ.

Throughout the initial eight weeks training, the group learned through waiting on the Lord that healing and prayer ministry is for the Kingdom and glory of God. It is the work of the Holy Spirit to change lives, both for the ministry team and all the people they

touch through prayer and healing. Since this is God's work, being sensitive to the leading of the Holy Spirit is essential for believers to hear the voice of God and to act and to obey the leading of the Holy Spirit in Christ Jesus.

CHAPTER SIX

REFLECTION, SUMMARY, AND CONCLUSION

Becoming and making disciples of Jesus Christ takes training and risk taking practices. Disciples are followers, students, and replicators of Jesus Christ's life and ministry, including the ministries of healing and wholeness of mind, body, and spirit. Jesus expects Christians to live out the Christian life as they are empowered by the Holy Spirit in order to restore, rebuild, revitalize, and to reproduce what was broken, stolen, and lost. In addition, releasing and liberating the captives are the compassionate heart of the Lord as he delivered the oppressed from the spirit of darkness. Just as the first disciples, Christians today are commissioned to witness to what has been seen and experienced of the love and compassion of the risen spirit of Jesus in the world. In Ephesians 4:12, St. Paul reminds us that God gives various gifts to his servants in order to equip the saints for building up the Body of Christ and to live out the love commandment and to obey the great commissioning statement. Therefore, Christians are to grow and be equipped through intentional training and commitment for the building up of the Kingdom and the glory of God.

As we have seen, to build up God's people for service, a group of potential healing and prayer ministers participated in an eight-week ministry training before starting a healing worship service in that traditional United Methodist congregation. The training manual contained basic understandings about prayer and healing from the

biblical, historical, and theological foundations, along with the practical aspects of building up a healing ministry. The participants interacted with one another within the group as stated in the field experience section. This project gathered information which was categorized by data analysis. Evaluation of the results of the qualitative action research project was undertaken. By the grace of God, the outcome of the ministry training has been fruitful in the area of the spiritual growth of the participants, including personal experiences of healings and a deepened more powerful prayer life, as well as the unity among the team members. Worship in the training format was closer to that of a charismatic healing service than a contemplative traditional service. The process of developing a new model for ministry has been an exciting journey despite the challenges.

After the initial training program, participants committed to continue for eight more weeks, as well as to attend a monthly healing service and a team-building gathering. This has been a formative process of developing this healing worship. So, in all, the group met twenty times during the last six months. The group chose to keep meeting in order to support each other and to be empowered by the Holy Spirit through fellowship and worship. This original training session went beyond the original plan and expectation, but the Holy Spirit inspired the team to make it happen. During the last six months, the participants have shown their commitment and faith, responding to God's call for this ministry for the advancement of and the glory of God in our city and the church.

Reflecting on the overall experience, the first challenge was deciding a meeting time for the group since we are living in a complex and busy world. Agreeing on a meeting time was not as easy as we had expected. We had tried to avoid having this training session on Sunday, keeping the Sabbath holy, but we ended up having the

healing sessions on Sundays after the initial training which took place during the week. Although meeting on Sunday evenings for the training and worship service was not the best choice, the decision was made in spite of losing a potential participant. It was an opportunity, though, to invite those attending the 5:30 P.M. Singles service since this group was ready to end its ministry at that time of this writing due to a very low attendance. Thus, the Sabbath day of rest became a full day in the Lord for our ministry team, especially for those who are committed to gather at 7:00 A.M. for the Prayer Walker ministry! Others sacrificed their regular "family time" since we have met on Sunday evenings ever since the second training session. The good news is that these sacrifices have borne fruit as the participants have grown spiritually and experienced unity with Christ Jesus.

One of the lessons learned is that scheduling the training session to occur around major holidays (the Thanksgiving and Christmas season) is not recommended. It took a while for the group to regain the momentum of excitement and continuity after the long holiday breaks. A consecutive series of training sessions is a better choice for effectiveness, especially if it is for a short time period. When the group resumed after a three-week -layoff, it took extra time to reengage with the learning and to recapture the excitement of our ministry time together. It was a rather interesting phenomenon to witness that after the break, weekly one or two people began to be absent even though there were legitimate reasons for their absences.

In addition to the scheduling issue, the lesson plan needs to be restructured in order to create a smoother transition and clearer closure. In session 7, instead of studying the topics of breaking the curse and the glory of God, combining the teaching on breaking

a curse with the Ten-Step-Prayer Model would help the participants to focus more clearly on these similar topics. In session 8, the Holy Spirit and the glory of God would work better than ending the last session dealing with deliverance topic. Although the group responded positively when we emphasized that God is glorified when people are free and liberated, ending the last session with impartation and words of encouragement might have led to better closure. The subject of deliverance requires more than one session since many of our people are unfamiliar with this teaching.

It was an interesting reminder that many believers are rather generous and respectful toward other religions and their teachings, and yet critical toward their Charismatic brothers and sisters in Christ, who minister through healing, deliverance, and the miracles of Jesus Christ. They are less open to Christian healing practices than they are to Reiki, Therapeutic Healing Touch, and New Age healings. There are various reasons for this, but the critical attitude can be reduced with education. The church needs to train Christians as to the difference between Christ-centered healing and other energy-centered healing methods. It was apparent that this topic has to be taught more diligently and gracefully in the near future. Many Christians think that all healings are the same regardless of the source. The basic difference is that Christian healing openly draws people into an experience of the love of God in Jesus Christ by the Holy Spirit, leading them closer to God rather than distancing them from knowing the heart of Jesus.

Since healing is a divine mystery like Holy Communion, offering Holy Communion during the training sessions could be an empowering worship experience for the participants. Teaching and experiencing the presence of God through the Eucharist brings healing to individuals as they come to Christ's Table. Over the years Christians

have experienced the power of Christ's healing at the Lord's Table while taking the bread and cup through the Holy Spirit, which is an embodiment of the love and forgiveness of Christ and the new life Christ offers. In his book, *What's Wrong with Protestant Theology*, Ruthven writes that the church's theology and liturgy continue to emphasize Eucharist, pointing to the body of charismatic ministries. The blood of Jesus is the ratified New Covenant of Spirit which is through the charismatic operation of the Holy Spirit. The foundational operation of living in the New Covenant also means believers are called to be sensitive to the teaching of the Holy Spirit through hearing and obeying the voice of God.[1]

Summary

Healing and deliverance are at the center of the gospel of Jesus Christ; they are a ministry of love and compassion offered through the power and grace of God. In this section we will summarize why it is necessary to equip Christians for healing ministry. Individual Christians and the Church are called to proclaim the full gospel by representing the fullness of Jesus Christ through healing and deliverance, as well as through preaching and teaching the Word of God. Becoming a whole person is God's heart for humanity through the salvation of mind, body, spirit, relationship, and socio-economic healing. Since we are living in an imperfect world, no one is perfectly whole or healthy; however, we can move toward healing and wholeness in Jesus Christ by the power of the Holy Spirit. Acknowledging our need of healing is healthy, and the healthy church offers the gospel of healing and hope for salvation. Therefore, we equip Christians

---

[1] Jon Mark Ruthven, *What's Wrong with the Protestant Theology* (Tulsa, OK: Word & Spirit, 2013), 214.

in order for them to witness to the love and power of God by growing in discipleship through prayer, worship, healing, and deliverance by the Holy Spirit.

The Israelites believed their God was a saving God who delivered them from dangers, evil, and divine wrath. The biblical narrative and teaching instructs Christians to believe that God continues in the business of saving God's people from death, sin, eternal punishment, and offers healing for the sick, broken, and oppressed with the resurrection power of the Cross in the Holy Spirit. Through scripture and experience Christians have faith that the Holy Spirit is manifested in the gifts of prophecy, *glossolalia*, supernatural strength and the power of miraculous healings, as well as in the abundance of charismata. All these gifts are for the work of transformation in the world as Christians replicate and make disciples of Jesus Christ. Therefore John Wesley preached the importance of being baptized with the Holy Spirit for all his pastors, and they followed the movements of the Holy Spirit. They too experienced the charismata gifts of healing and deliverance, as well as the power of the Holy Spirit, contributing to the revival movement in England. Today churches that practice charismata healing have grown, revitalizing local congregations by the authority and the presence of God.

The church, *ekklesia*, the gathering of Christians, finds its origin and purpose in offering salvation to the lost, sinful, sick, broken, oppressed, hungry, and thirsty people of the world. The church manifests the fullness of Jesus Christ, as people gather to worship God, to have intimacy with the Triune God, to reconcile with others, and to love God and others by carrying out the good news of Jesus Christ in and for the world. We respond to God's mighty calling with prayer, healing, and worship by the power/*dunamis* of the Holy Spirit. Therefore it is time for the Church and Christians to be transformed

with *dunamis*, proclaiming the supernatural dimension of Christianity and practicing charismata gifts for the full gospel of Jesus Christ that changes lives.

Based on the theological/historical reflection of the writer, the initial training program was planned, organized, and implemented, along with the selection of the methodology for the training project. A group of Christians received field experience through the training program in order to test out the effectiveness of the training sessions. The criteria of success were measured based on the collected data from triangulation methodologies such as survey questions, a weekly journal, and interviews. The outcome from the survey questionnaire has shown some positive changes in attitudes from the participants about healing and deliverance. The weekly journal included the content of the teaching materials and participants' mostly positive interaction during the session. Lastly, the testimonial interviews represented diverse voices and perspectives, positive and negative feedback. As indicated, the qualitative action research project methodologies have been used subjectively, meaning they have contained interactive and personal experiences rather than objective quantitative research.

The standard of success of the project is based on the results of the field experience. The collected data was evaluated for the spiritual growth of the participants, the fruit of charismata gifts of the Holy Spirit, and the formation and development of prayer-centered healing worship. In addition to the direct outcome of the training sessions, there has been an expansion of the healing ministry in the larger community as we invited new people and reached out to serve in the city. Our Pentecost Sunday Celebration and healing service at Hyde Park Community United Methodist was exciting. We had an

opportunity to connect with others in our community through the ministry of healing and prayer.

At the Day of Pentecost celebration and healing worship, about 120 people gathered from different churches as well as some people from our congregation. Some of them experienced the baptism of the Holy Spirit, others inner and physical healings. Some children accepted the invitation to come forward and received the prayer of the fullness of the Holy Spirit. The children voluntarily danced and prayed for each other in the front of the church, which shocked a few of the more traditional Christians. The Holy Spirit visited the church and touched those who were ready.

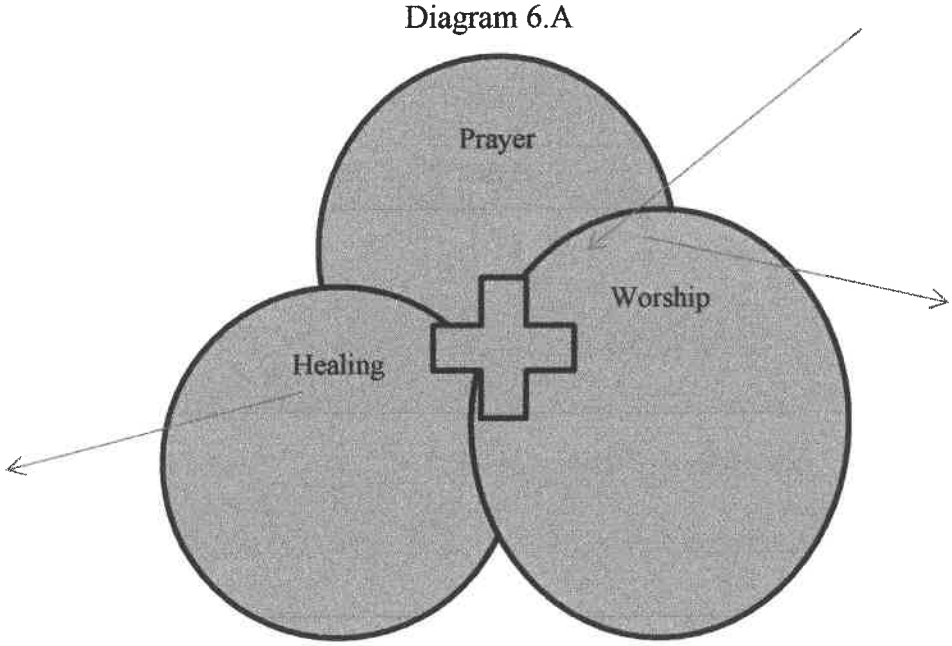
That night the team was amazed and rejoiced that there many people gathered and worshiped even though some of our congregants were not ready for this kind of non-traditional form of charismatic worship service. In Acts chapter 2, the Holy Spirit came upon the 120 people and they experienced the Holy Spirit, which was nontraditional for Jews so the crowd sneered at the early Christians who were filled with the Holy Spirit.

Another time our team served in the city, praying for people in the streets during a youth event in the city. A few people from the prayer and healing team spent three hours on the downtown, Over the Rhine campus in Cincinnati, praying for people in the streets, and God healed two persons. A woman, who suffered from severe foot pain even after she had three foot surgeries, was healed, and the other person, who suffered from arthritis pain for seven years, was touched by God as our ministry team prayed for them. Other Christian observes joined us when they saw what was happening and together we prayed for people with God's love and compassion.

Conclusion

This project has fulfilled the hypothesis. The spiritual growth and unity among the group were evident as they processed through the core components of the training session, experiencing the healing power of God in Jesus Christ by the Holy Spirit. The participants have grown and are still growing in the areas of risk taking by praying for others with boldness and by desiring for deeper relationships with Jesus Christ and others. Throughout the training program and the field experience, a ministry model of healing worship was developed and implemented. In short, we have learned and emphasized the importance of three elements of worship, prayer and healing as seen in Diagram 6.A, which illustrates the model of ministry for prayer and healing worship.

Diagram 6.A



Jesus Christ is the center of everything done in this ministry. Seeking God's heart in prayer and worship is the starting point and the foundation of this healing ministry. The church is to be a house of prayer, a place for taking time to talk with God and listen to the Holy Spirit. Knowing Jesus and hearing the voice of God is the foundational source of this ministry in order to have a healthy life through the ministry of healing worship. Jesus constantly had an intimate relationship with God the Father through prayer, which was his primary preparation for all his good deeds of healing the sick, casting out demons, feeding the poor, equipping the disciples, and proclaiming the righteousness of God. Out of his intimacy with God, Jesus heard God's voice, knew the will of God, and obeyed God even unto death.

As Jesus prayed throughout his life, he urged his disciples to do the same until the church was born out of prayer on the day of Pentecost. In Matthew 18:20, Jesus through the Holy Spirit promised to be in the midst of believers as they called on his name in prayer. *The Book of Acts of the Apostles* is all about the disciples' actions of prayer and healing and the proclamation of the Gospel with healing, deliverance, and the power of God. Those acts of the Spirit-filled apostles led many people to believe in Jesus Christ for the building up of the Kingdom of God on earth. The Apostle Paul prayed for the church, and asked the saints to pray for him, urging them to pray without ceasing. Bill Johnson writes that prayer is the ultimate expression of the disciple's partnership with God, and it is an adventure of discovering. Commonly many Christians spend their lives praying to God, when they could be praying with God.[2]

---

[2] Bill Johnson, *Hosting the Presence* (Shippensburg, PA: Destiny Image Publishers INC, 2012), 173.

Healing worship is also a part of seeking the will of God. In worship God is acknowledged, taking the worshippers to the deep place of an intimate and loving relationship with the Triune God, who inhabits the praise of His people (Psalm 22:3). When Moses led the Israelites out of Egypt, he asked Pharaoh to let go of God's people so they could worship God. "Let my people go, that they may serve me!" (Exodus 7:15). The word used for "served" in the Hebrew language is also used for "worship." True worship therefore involves the entire being, mind, body, spirit, and action. It is physical, emotional, spiritual, intellectual, financial, and relational.[3] Out of an intimate relationship with Jesus, all ministries, especially healing and prayer ministry will be effective and transformative for the glory of God. As believers pray and worship God, healing and miracles come into existence.

Healing takes place as people pray and worship in and by the presence of God. Paul and Silas were in jail, unjustly persecuted and beaten by the Roman authorities after doing a good deed, delivering a demonized slave girl. They had good reason to ask why this was happening to them, but instead they prayed with and worshipped God. God responded with the miracle of opening the prison doors and unfastening their chains. This miracle not only liberated Paul and Silas from jail, the jailer and all his family were also saved as Paul and Silas led them into his miraculous presence (Acts 16:25-34). As in that instance, ultimately all miracles are for the glory of God, leading people to believe in Jesus for their salvation. Thus, healings and miracles are the good news, the gospel of Jesus Christ.

As we continue to grow and develop this ministry of healing and prayer, the concept of team ministry is implemented and emphasized since all believers are priests of

[3] Johnson, 55, 58.

the Lord as Peter writes, "But you are a chosen race, a royal priesthood, a holy nation, God's own people, in order that you may proclaim the mighty acts of him who called you out of darkness into his marvelous light" (1 Peter 2:7). Every believer has the authority to proclaim the gospel since it has the power of God for salvation to all people. So, throughout the training sessions, the participants exercised and practiced together the spiritual disciplines of prayer, worship, and healing, praying to be filled with the Holy Spirit as believers and as a group. As stated, these three elements are equally weighted in this ministry.

The team ministry structure is illustrated in Appendix D, which describes the organizational ministry structure of the healing worship ministry model. The core of the structure shows the expression of team spirit, the dynamics of unity, the continuity/movement of the Holy Spirit, the balance of the trinity (self, team, God), and the power of the Cross. The Cross symbolizes the ultimate love and power of God, through which the team worships God and reaches out to others with compassion. The large inside circle is an expression of the truth that the team is called to be one, grounded and connected with Jesus who is the center of all the team's being and doing. The outside circle indicates the spirit of shepherding, covering the inside circle with prayer and support by a pastor/leader of the ministry. A pastor/staff person is to shepherd the flock, covering the team with prayer as well as to assist them to grow in maturity based on Gal 2:20, where Paul testifies, "It is no longer I who live, but it is Christ who lives in me. And the life I now live in the flesh I live by faith in the Son of God who loved me and gave himself for me." The triangle symbolizes a healthy balance of God, team, and self. The team will function most effectively when all three are connected continually. If not, the

team will be ineffective and become unhealthy. In short, this structure shows a nonhierarchical leadership model.

The language in the diagram is adopted from the United Methodist Church (UMC), which focuses on four areas. The first section of the circle refers to the "Praise and Worship" team which is "Passionate Worship" in the UMC. The second section is the "Follow up and Connection" team which is the "Radical Hospitality "of the UMC. The third section is the "Strategic Planning and Execution" team along with "Prophetic Voice," which is similar to "Intentional Faith Development" in the UMC. The fourth section is the "Prayer/Intercession and Healing Evangelism" team, which is similar to "Risk Taking Mission and Service" in the UMC's terminology.

This action research project for equipping Christians in healing and prayer ministry has proven the effectiveness of the training as stated in the hypothesis statement. The positive results are the product of the combined efforts of the participants and the work of the Holy Spirit. The team was committed to serving in and leading healing worship as we have seen through the day of Pentecost Sunday Celebration with Healing Worship. (See the Appendix C)

Most of all, it is by God's grace and provision that the first ministry-team training at the church has been successful in terms of the participants' commitment to the Lord and his ministry as they have grown through prayers, worship, fellowship, and healing. Now they continue to participate and lead in the regular healing worship and prayer services for the congregation and the people in the community. In addition, the vision of re-digging the wells of John Wesley's revival movements has been accepted by the team for churches, our city, and nations for the glory of God.

The ministry of healing and prayer is to be a way of life for all Christian churches, a way to connect with God and others, fulfilling the love commandment and obeying the great commission of disciple making. Richness in an individual's life comes from continuing along the path of love and compassion through prayer and healing by the Holy Spirit. That rich life in the Holy Spirit was enhanced in the healing ministry team as God graciously gave the team a scripture passage to pray over continually. While lifting up this prayer during one of the training sessions, one of the Spirit-filled participants received *Rhema,* a word of God from Ephesians 1:15-23. The writer then printed out the prayer as a bookmark and gave it to each person, so that they could use it to aid them in praying over the scriptures daily. The group felt blessed to receive this *Rhema,* word of God, and so it is offered in hope and prayer for healing and deliverance for all of God's children and the Body of Christ the Church:

> I pray that the God of our Lord Jesus Christ, the Father of glory, may give you a spirit of wisdom and revelation as you come to know him, [18]so that, with the eyes of your heart enlightened, you may know what is the hope to which he has called you, what are the riches of his glorious inheritance among the saints, and what is the immeasurable greatness of his power for us who believe, according to the working of his great power. God put this power to work in Christ when he raised him from the dead and seated him at his right hand in the heavenly places, far above all rule and authority and power and dominion, and above every name that is named, not only in this age but also in the age to come (Eph. 1:15-22).

This is a simple prayer of this writer:
Lord, Jesus,
Open my heart to hear you every moment,
Strengthen me to follow you and obey you with love,
Equip me to empower your people, your churches, and nations,
May you be my senior partner for this movement of the Holy Spirit.
So that we can re-dig the revival wells with prayer, healing, and worship.
Clothe me and your beloved people, O God, with humility,
compassion, love and power.
Amen.

APPENDIX A

PRE AND POST QUESTIONNAIRE

Pre and Post Questionnaire for Prayer and Healing

1. How comfortable are you in praying aloud with others?
    a. very comfortable
    b. Somewhat comfortable
    c. Uncomfortable

2. How comfortable are you praying for people to receive physical healing?
    a. very comfortable
    b. somewhat comfortable
    c. uncomfortable

3. How comfortable are you praying for people to receive inner healing (relief from depression, anxiety, etc.)?
    a. very comfortable
    b. somewhat comfortable
    c. uncomfortable

4. About how many people have you prayed for healing last year?
    a. 0 to 5
    b. 5 to 10
    c. 10 to 20
    d. over 20

5. Have you ever received the words of knowledge (not same as Word of God) before?
    a. I have never heard about the word of knowledge
    b. I receive a word of knowledge, then go ask the person if they would like prayer
    c. I see a person who looks like they need prayer for healing and go ask if they would like prayer for healing
    d. I wait until someone comes to me and asks for prayer for healing for themselves

6. When you pray for people, how often do you feel love for the Lord as you pray?
    a. every time
    b. almost every time
    c. about half the time

7. How comfortable are you when someone is talking about hearing God's voice?
    a. Very comfortable
    b. Somewhat comfortable
    c. Uncomfortable

8. How often have you heard God's voice?
    a. Not very often
    b. Not Sure
    c. Never
    d. Frequently

9. How often have you experienced the leading of the Holy Spirit through impressions, dreams, and visions?
    a. Not Sure
    b. Not very often
    c. Very Often

10. How often have you obeyed the leading of the Holy Spirit?
    a. Not very often
    b. Not Sure
    c. Very Often

11. How comfortable are you praying for people to receive deliverance?
    a. very comfortable
    b. somewhat comfortable
    c. uncomfortable

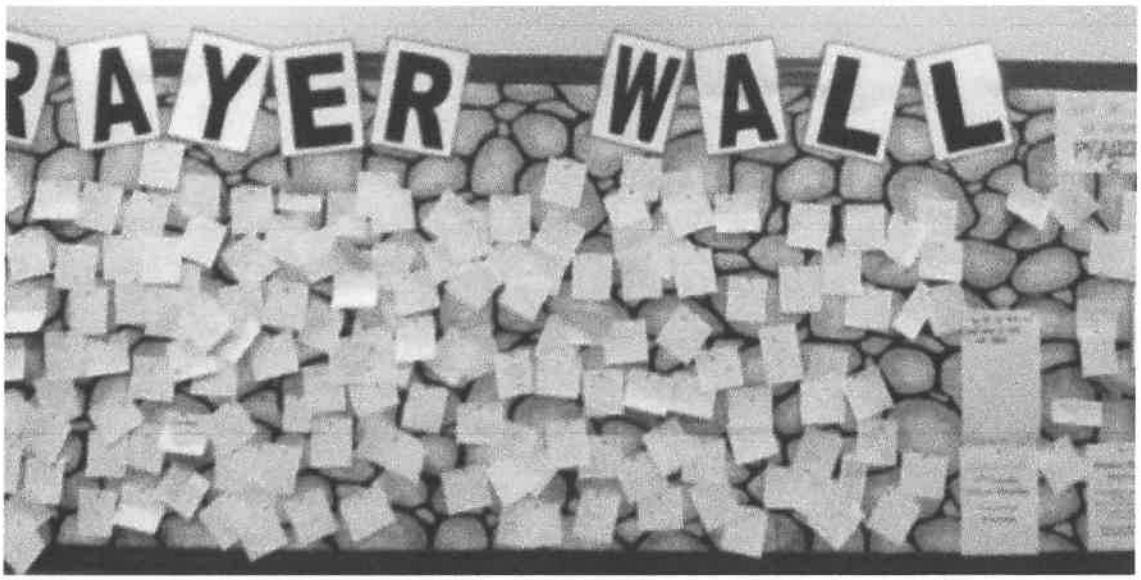
12. How likely do you think you will be asking people you know if they would like to pray for healing?
    a. Very likely
    b. Likely
    c. Not likely

13. How likely do you think you will be in asking people you don't know if they would like prayer for healing?
    a. very likely
    b. likely
    c. not likely

APPENDIX B

PRAYER WALLS

PRAYER WALL



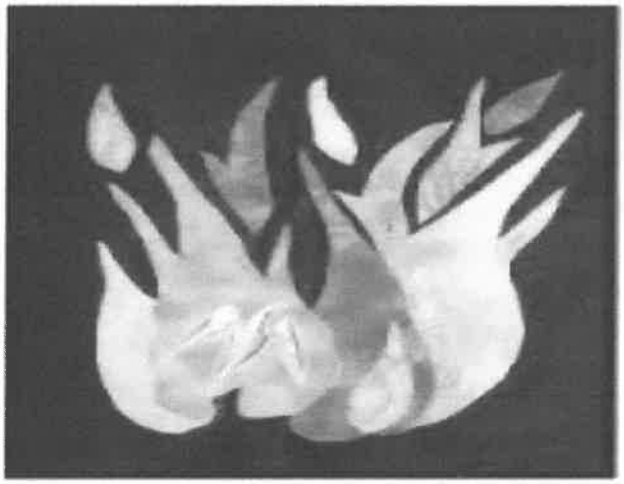
APPENDIX C

FLYER

FLYER AND POSTER

Pentecost Sunday Celebration

With Healing Service



Sunday, May 19, 2013

Hyde Park Community United Methodist Church

1345 Grace Ave Cincinnati OH 45208

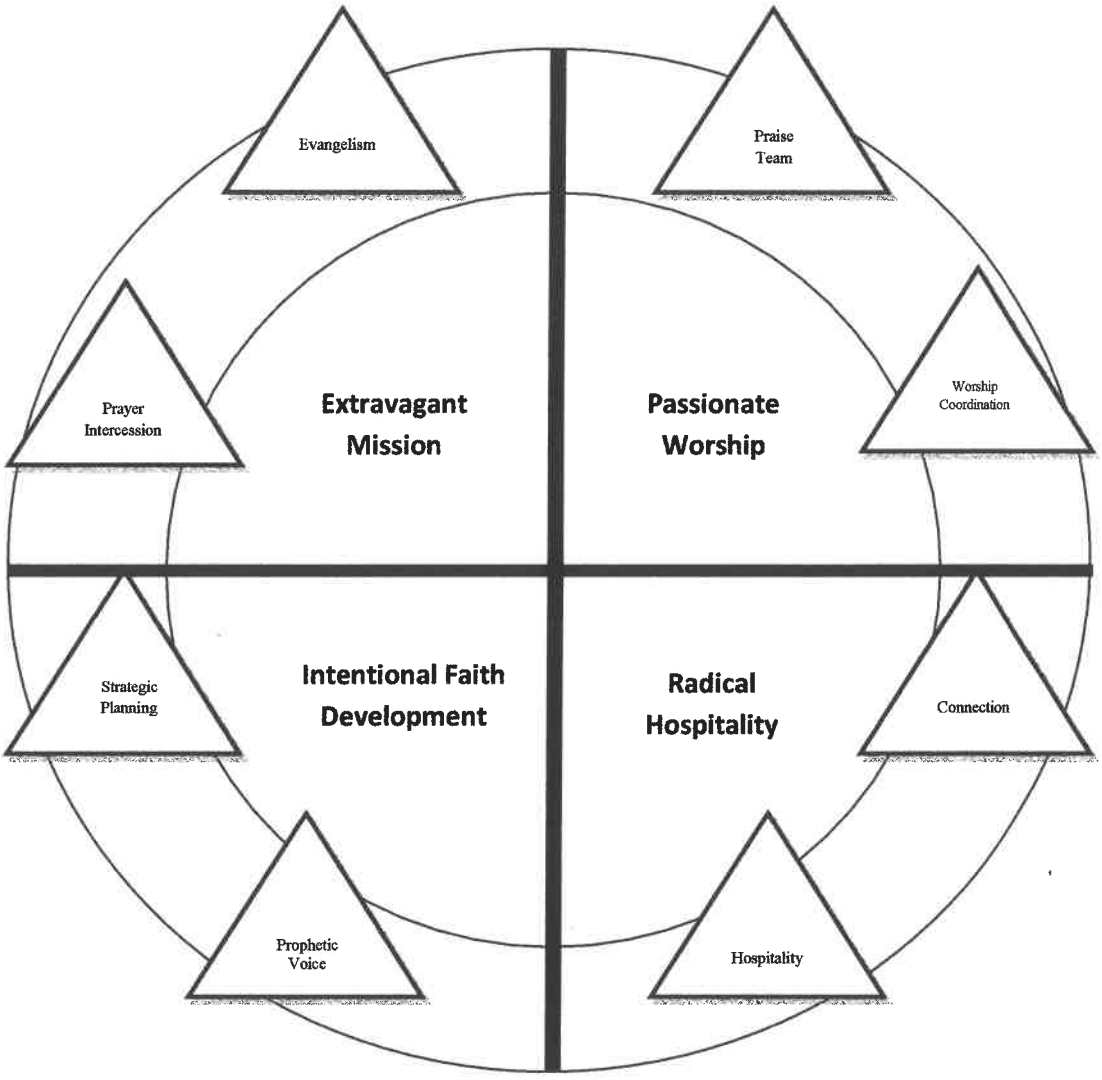
Little Theater
5:30 pm Food and Fellowship
6:00 pm Worship Service
Speaker: Rev. Scott Kelso
Music led by the Gospel Band

Rev. Scott Kelso retired United Methodist pastor, most recently serving Trinity Life Center in Pickerington, Ohio will be our speaker. He has ministered in the areas of teaching, preaching, and ministering to pastors and wives. He has a deep passion for evangelism and outreach, and he brings experience in Spirit-filled ministry as he shares his passion for Jesus. He has a heart for foreign missions and has been on teams to Africa, the Philippines, Mexico and Cuba. Recently, he was a guest speaker in the Philippines in a gathering of over 15,000 people.

APPENDIX D

TEAM STRUCTURE

MINISTRY TEAM STRUCTURE



- Circle: Unity and oneness
- Triangle: God/Self/Other
- Arrows: Movement of the Holy Sprit
- Cross: Love God and others
- Outside Circle: Shepherding

BIBLIOGRAPHY

BIBLIOGRAPHY

Achtemeier, Paul J. "Gospel Miracle Tradition and the Divine Man." *Interpretation* 26 (April 1972).

Achtemeier, Paul J, and Joel B. Green and Marianne Meyer Thompson. *Introducing The New Testament; Its Literature and Theology.* Grand Rapid, MI: William B. Eerdmans Publishing Co., 2001.

Bailey, John. *The Idea of Revelation in Recent Thought.* New York, NY: Columbia University Press, 1956.

Bakers, Heidi and Rolland. *Learn To Love: Passion, Compassion and the Essence of the Gospel.* Minneapolis, MN: Chosen, 2013.

_____. "Primacy of Love in Mission With Power," Heidi Baker. *Supernatural Missions: The Impact of the Supernatural on World Mission.* Compiled by Randy Clark. Mechanicsburg, PA: Global Awakening, 2012.

Barclay, William. *And He Had Compassion: The Healing Miracles of Jesus.* Valley Forge, PA: Judson Press, 1976.

Barth, Karl. *Church Dogmatic.* Louisville, KY: Westminster John Knox Press, 1957.

Baxter, J. Sidlow. *Divine Healing for the Body.* Grand Rapids, MI: Zondervan, 1979.

Baxter, R. E. *The Charismatic Gift of Tongues.* Grand Rapids, MI: Kregel Publications, 1981.

Beard, Christopher N. "Gospel Proclamation in Word and Miracle." M.A. Thesis, Regent University Divinity School, 1992.

Beveridge, Henry. Translation of the 1559 Institutes, http://ccel.org/cceycalvin/institatesj.html.

Black, Kathy. *A Healing Homiletic: Preaching and Disability.* Nashville, TN: Abingdon Press, 1996.

Bosworth, F. F. *Christ the Healer.* Grand Rapids, MI: Chosen, 2000.

Boyd, Gregory A. *God At War: The Bible & Spiritual Conflict*. Downers Grove, IL: IVP Academic, 1995.

Brown, Candy Gunther. *Testing Prayer: Science and Healing*. Cambridge, MA: Harvard University Press, 2012.

Brunner, Emil. *The Misunderstanding of the Church*. Philadelphia, PA: The Westminster Press, 1951.

Buckley, James M. *Christian Science and Other Superstitions*. New York, NY: The Century Co., 1899.

Carother, Merlin. *Prison to Praise*. Escondido, CA: International Standard Book, 1970.

Carter, C. W. *The Person and Ministry of the Holy Spirit: A Wesleyan Perspective*. Grand Rapids, MI: Baker Book House, 1974.

Cho, David Younggi. *The Holy Spirit, my Senior Partner*. Lake Mary, FL: Charisma House, 1989.

_____. *Prayer That Brings Revival: Interceding for God to Move in Your Family, Church, and Community*. Lake Mary, FL: Charisma House Book Group, 1984.

_____. *Unleashing the Power of Faith*. Alachua, FL: Seoul Logos CO., 2001.

Clark, Randy. *Awed By His Grace: Out of the Bunkhouse*. Mechanicsburg, PA: Apostolic Network of Global Awakening, 2011

_____. *Ministry Team Training Manuel: School of Healing and Impartation*. Mechanicsburg, PA: Global Awakening, 2004

Colaw, Emerson. *Belief of United Methodist Christians*. Nashville, TN: Discipleship Resources, 1994.

_____. *Jesus Comes Today series: Thoughts On Divine Healing*. Nashville, TN: The Upper Room, 1952.

Combet, Georges and others, eds., *Healing and the spirit*. New York, NY: Seabury Press, 1976.

Craddack, Fred B. *Preaching*. Nashville, TN: Abingdon Press, 1987.

Criswell, W. A. *The Baptism, Filling and Gifts of the Holy Spirit*. Grand Rapids, MI: Zondervan, 1973.

Crone, T. M. *Early Christian Prophecy: A Study of Its Origin and Function*. Baltimore: St. Mary's University Press, 1973.

Cymbala, Jim. *Fresh Wind Fresh Fire.* Grand Rapid, MI: Zondervan, 1997.

DeArteaga, William L. *Forging a Renewed Hebraic and Pauline Christianity.* Unpublished Manuscript: 2011.

DeHaan, Richard W. *The Charismatic Controversy.* Grand Rapids, MI: Zondervan, 1978.

Duggan, Timothy J. "Thomas Reid's Theory of Sensation." *Philosophical Review* 69 (1960): 90-100.

Dunn, James D. G. "Spirit and Kingdom" *Expository Times* (1972).

Evans, Abigail Rian. *The Healing Church: Practical Programs for Health Ministries,* Cleveland, Oh: United Church Press, 1999.

Fenton, Gayle Carlton. *By Water and the Spirit:* Nashville, TN, Photo Disciple Inc., 1997.

Fenton, J. C. *"Salvation."* In *The Westminster Dictionary of Christian Theology.* Edited by Alan Richardson and John Bowden. Philadelphia, PA: Westminster Press, 1969.

Frost, Evelyn. *Christian Healing: A Consideration of the Place Spiritual Healing in the Church Today in the light of the Doctrine and Practices of the Ante-Nicene Church.* London: A. R. Mowbray & Co. 1940.

Flynn, Mike & Doug Gregg. *A Handbook for Helping Yourself & Others.* Downers Grove, ILL: IVP Books, 1993.

Forster, A. Haire. "The Meaning of Power for St. Paul." *Anglican Theological Review* 32 (July 1950): 179-85.

Foster, Kenneth Neill. "Discernment, the Powers and Spirit-Speaking." Ph.D. dissertation, Fuller Theological Seminary, School of World Mission. 1988.

Frost, Evelyn. *Christian Healing: A Consideration of the Place Spiritual Healing in the Church Today in the light of the Doctrine and Practices of the Antenicene Church.* London: A. R. Mowbray & Co., 1940.

Gowan, Donald E. "Salvation as Healing." *Ex Auditu: An Annual of the Frederick Neumann Symposium on Theological Interpretation of Scripture, Princeton Theological Seminary,* 5 (1989): 1-19.

Greer, Rowan A. *The Fear of Freedom: A Study of Miracles in the Roman Imperial Church.* University Park, PA: The Pennsylvania State University Press, 1989.

Gross, E. M. *Miracles, Demons and Spiritual Warfare: An Urgent Call for Discernment.* Grand Rapids, MI: Baker, 1990.

Gustavo, Gutierrez. *A Theology of Liberation.* Translated and edited by Sister Caridl Inda and John Eagleson. Maryknoll, NY: Orbis Books, 1973.

Harris, Jack. *Freemasonry the invisible cult.* New Kensington, PA: Whitaker House, 1983.

Heitzenrater, Richard P. *Wesley and the People Called Methodists.* Nashville, TN: Abingdon Press, 1995.

Hejzlar, Pavel. *Two paradigms for divine healing: Fred F. Bosworth, Kenneth E. Hogin, Agnes Sanford, and Francis MacNutt in dialogue.* Ann Arbor, MI: UMI Microform, 2009.

Hiatt, Jeffrey R. "John Wesley & Healing: Developing A Wesleyan Missiology," The Asbury Theological Journal 59 (2004).

Hiers, R. H. "Satan, Demons and the Kingdom of God." *Scottish Journal of Theology* 27 (February 1974): 35-47.

Horrobin, Peter. *Healing through Deliverance.* Grand Rapid, MI: Chosen, 2008.

Hunter, Dr. M. *How To Survive A Hurt Attack.* Philadelphia, PA: Hunter House Publishers, 2012.

Hyatt, Eddie L. *2000 Years of Charismatic Christianity: A 21st Century Look at Church History from a Pentecostal, Charismatic Perspective.* Lake Mary, Fla.: Charisma House, 2002.

Inbody, Tyron. *The Faith of the Christian Church* . Grand Rapids, MI: William B. Eerdmans Publishing Co., 2005.

Jackson, John Paul. *Needless Casualties of War.* Flower Mound, TX: Thomas Nelson, Inc., 2010.

_____. *Unmasking the Jezebel Spirit.* Flower Mound, TX: Thomas Nelson, Inc., 1982.

Jacobs, Cindy. *Deliver Us From Evil.* Ventura, CA: Regal Books, 1982.

J. L Packer et al., *The Kingdom and the Power; Are Healing and the Spiritual Gifts Used Jesus And The Early Church Meant For The Church Today?* Ventura, CA: Regal Books, 1993.

Johnson, Bill and Randy Clark. *The Essential Guide to Healing: Equipping All Christians to Pray for the Sick.* Minneapolis, MN: Chosen, 2011.

Johnson, Bill. *Hosting the Presence.* Shippensburg, PA: Destiny Image Publishers INC, 2012.

Jorgensen, Owen. *Supernatural: The Life of William Braham. Book One: The Boy and His Deprivation (1909-1932).* Coulee City, WA: Supernatural Christian Book, 1994.

_____. *The Life of William Braham. Book Two: The Young Man and His Desperation (1933-1946).* Coulee City, WA: Supernatural Christian Book, 1994.

_____. *The Life of William Braham. Book Tree: The Man and His Commission (1946-1950).* Coulee City, WA: Supernatural Christian Book, 1994.

_____. *The Life of William Braham. Book Four: The Evangelist ad His Acclamation (1951-1951).* Coulee City, WA: Supernatural Christian Book, 1994.

_____. *The Life of William Braham. Book Five: The Teacher and His Rejection (1955-1960).* Coulee City, WA: Supernatural Christian Book, 1994.

Keener, Craig S. *Miracles: The Credibility Of The New Testament Accounts,* 2 Vols. Grand Rapids, MI: Baker Academic, 2001.

_____. *The IVP Bible Background Commentary: New Testament.* Madison, WI; Inter Variety Press, 1993.

Kelly, Anthony J. "The Gifts of the Spirit: Aquinas and the Modern Context." *The Thomist* 38 (April 1974): 193-231.

Kelsey, Morton T. *Healing & Christianity.* New York, NY: Harper & Row Publishers, 1973.

Kelso, Scott. *Ice on Fire: A New Day For the 21st Century Church.* Nashville, TN: Nelson, Inc., 2006.

Kinnaman, David. *Unchristian* . Grand Rapids, MI: Baker Books, 2007.

Knight, Harold. "The Old Testament Concept of Miracle." *Scottish Journal of Theology* 5 (Dec 1952): 355-61.

Kornfeld, Margaret. *Cultivating Wholeness: A Guide to Care and Counseling in Faith Communities.* New York, NY: Continuum, 2008.

Küng, Hans. *The Church.* New York, NY: Westminster Press, 1967.

Lederle' Henry I. *Theology with Spirit; The Future of the Pentecostal & Charismatic movements in the 21st Century.* Tulsa, OK: Word & Spirit Press, 2010.

Lozano, Neal. *Unbound: A Practical Guide to Deliverance.* Grand Rapid: MI: Chosen, 2010.

MacArthur, John F., Jr. *Charismatic Chaos.* Grand Rapids, MI: Zondervan, 1992.

McCasland, S. Vernon. *By the Finger of God. Demon Possession and Exorcism in Early Christianity in the Light of Modern Views of Mental Illness.* New York, NY: Macmillan, 1951.

MacNutt, Francis. *The Healing Reawakening: Reclaiming Our Lost Inheritance.* Grand Rapids, MI: Chosen, 2005.

Manser, Martin H. *Dictionary of Bible Themes: The Accessible and Comprehensive Tool for Topical Studies.* London: Martin Manser, 1999.

Marcum, David and Steven Smith. *Egonomics. What Makes Ego Our Greatest Asset.* New York: Simon & Schuster, 2007.

Micklem, E. R. *Miracles and the New Psychology.* London: Oxford University Press, 1922

Moltmann, Jurgen. *The Church in the Power of the Spirit.* New York, NY: Harper & Row Publishers, 1975.

_____. *The Church in the Power of the Spirit: A Contribution to Messianic Ecclesiology.* Translated by Margaret Kohl. New York, NY: Harper and Row, 1977.

Murphy, Edward F. *Spiritual Gifts and the Great Commission.* South Pasadena, CA: Mandate, 1975.

Newman, John Henry. *Two Essays on Biblical and Ecclesiastical Miracles.* London: Longmans, Green and Co., 1892.

Nolland, John. "Grace as Power." *Novum Testamentum* 28 (January 1986): 26- 31.

Nysewander, Mark. *Power, Holiness and Evangelism: Rediscovering God's Purity, Power, and Passion for the Lost.* Shippensburg, PA: Destiny Image Publishers, Inc., 1999.

O.'Malley. J. Steven and Jason E. Vickers, eds. *Methodist and Pietist: Retrieving The Evangelical United Brethren Tradition.* Nashville, TN: Kingwood Books: Abingdon Press, 2011.

Opsahl, Paul D. *The Holy Spirit in the Life of the Church: From Biblical Times to the Present.* MN: Augsburg, 1978.

Oulton, J.E.L. "The Holy Spirit, Baptism, and Laying on of Hands in Acts." *The Expository Times* 66 (May 1955): 236-40.

Park, Andrew Sung. *The Wounded Heart of God: The Asian Concept of Han and the Christian Doctrine of Sin.* Nashville, TN: Abingdon Press, 1993.

Peters, Ted. God, *The World's Future.* Minneapolis, MN: Fortress, 2000.

Rahner, Karl. *The Spirit in the Church.* New York, NY: Crossroads, 1979.

Randolph, Larry. *Original Breath.* Franklin, TN: Division of Christian Education of the National Council of Churches of Christ in the United States of America, 1971

_____. *User Friendly Prophecy.* Shippensburg, PA: Destiny Image Publishers, Inc., 1988.

_____. *The Coming Shift.* Fort Mill, SC: Morning Star Publications, 2006.

Reese, Martha Grace. *Unbinding your Heart: 40 Days of Prayer & Faith Sharing. St.* Louis, MS: Chalice Press, 2008.

Richey, Russell E. and others. *The Methodist Experience in America: A Sourcebook.* Vol. IL. Nashville: Abingdon Press, 2000.

Ruthven, Jon Mark. *On the Cessation of the Charismata; The Protestant Polemic on Post-Biblical Miracles.* Tulsa, OK: Word & Spirit Press, 2011.

_____. *What's Wrong with Protestant Theology? Tradition vs. Biblical Emphasis.* Tulsa, OK: Word &Spirit Press, 2013.

Sacks, Cherry. *The Prayer Saturated Church.* Colorado Spring, CO: Navpress, 2004

Schweizer, Eduard. Trans., David E. Green, *The Good News According to Matthew.* New York, NY: John Knox Press, 1977.

_____. *The Good News According to Mark.* Trans. Donald H. Madvig, Atlanta, GA: John Knox Press, 1977.

Seamands, David A. *Healing for Damaged Emotions.* Colorado Spring, CO: David Cook, 1981.

Smith, James Michael. "The Origin of Methodists in America": Letter to Dr. Coke, Mr. Asbury in North America, Bristol, September 10, 1784.

Smitson, Walter. *Beyond Survival: Secret to Self-Development.* Manassas, VA: Royalty Publishing Company.

Snyder, Howard A. and Daniel Runyon. *The Divided Flame: Wesleyans & the Charismatic Renewal*. Eugene, OR: Wipf & Stock, 2011.

_____. "The Church as Holy and Charismatic." *Wesleyan Theological Journal* 15 (Fall 1980): 7-32. *Signs of the Spirit*. Grand Rapids, MI: Zondervan, 1989.

Sontag, Frederick. "Should Theology Today Be Charismatic?" *Journal of the Evangelical Theological Society* 30 (June 1987): 199-203.

Steward, David. "John Wesley, the Physician," *Wesleyan Theological Journal* (1969).

Suchocki, . Marjorie H. *God Christ Church: A Practical Guide to Process Theology*. New York, NY: Crossroad Publishing Co., 1982.

Sullivan, Francis A. *Charisms and Charismatic Renewal: A Biblical and Theological Study*. Ann Arbor, MI: Servant, 1982.

Synan, Vinson. "The tragic story of Methodism's retreat and rejection of Pentecostalism," The *Holiness: Pentecostal Movement in the United States*. Grand Rapids, MI: William B. Eerdmans, 1971.

Thomas, Owen C. and Ellen K. Wondra. *Introduction to Theology*: Third Edition. Harrisburg, PA: Morehouse Publishing, 2002.

Tuttle, Robert Jr. *John Wesley: His Life and Theology*. Grand Rapids, MI: Francis Asbury Press, 1978.

Wagner, C. Peter. *How To Have A Healing Ministry In any Church*. Ventura, CA: Regal Books, 1998.

Waugh, Geoff. *Revival Fires History's Mighty Revivals*. Mechanicsburg, PA: The Apostolic Network of Global Awakening, 2011.

Webster, Robert. *Methodism and the Miraculous John Wesley's Idea of the Supernatural and the Identification of Methodism in the Eighteenth –Century*. Lexington, KY: Library of Congress Cataloging Pub., 2003.

Wesley, John. *The Holy Spirit & Power*, edited and updated by Clare Weakley. Alachua, FL: Bridge Logos, 1976.

White, James F. *Introduction To Christian Worship*, rev, and ed., Nashville, TN: Abingdon Press, 1992.

Wigglesworth, Smith. *Healing*. New Kensington, PA: Whitaker House, 1999.